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21

REMARKS
O N
SPENSER'S
POEMS.

(*Justini*)



L O N D O N,

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REMARKS

ON

THE



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REMARKS ON SPENSER.



To Sir C. HATTON. *Prefix'd to the Fairy Queen.*



HOSE prudent heads, that with their
counsels wise
Whilom the pillars of th'earth did sustain,
And taught ambitious Rome to tyrannise,
And in the neck of all the world to reign,
Oft from those grave affairs were wont abstain,
With the sweet Lady Muses for to play:

*To sustain the pillars of the earth, is a Scripture
phrase. Psal. lxxv. 3. The earth and all the inha-
bitants thereof are dissolved. I bear up the pillars of it.*

B

In

In the neck, used also by Spenser in other places, is taken from the Latin expression in *cervicibus*. Cicero, *De Nat. Deor.* I. 20. *Inposuistis in cervicibus nostris sempiternum dominum.* So he frequently speaks. Q. Curtius, VII. 7. *Rex Scylbarum — ratus eam urbem, — suis impositam esse cervicibus ; —*

Introduction to the Fairy Queen.

STANZ. III.

And thou most dreaded Imp of highest Jove
Fair Venus' Ion ———

Lay now thy deadly heben bow apart,
And with thy Mother mild come to mine ayd :
Come both, and with you bring triumphant Mart,
With loves and gentle jollities array'd,
After his murd'rous spoiles and bloody rage allay'd.

Tibullus, addressing himself to Cupid, II. i. 81.

*Sancte, veni dapibus festis ; sed pone sagittas,
Et procul ardentem hinc procul abde faces.*

Ovid. Fast. III. i.

*Bellice, depositis clypeo paulisper & basta,
Mars, ades ; & nitidas casside solve comas.*

Claudian. Præf. ad II. in Ruf.

*Fertur & indomitus tandem post prælia Mavors
Lassa per Odrysiæ fundere membra nives ;
Oblitusque sui, posita clementior basta,
Pieris aures pacificare modis.*

Where perhaps he copied Pindar. *Pyth. i.*

— Καὶ δὲ δια-

· τὰς Ἀγνῆς, τερχεῖαν ἀνὰ θε λιπών

· Ερχεῖαν ἀνὰ θεν, ἰα·νὴ καρδίαν

Κοῦρῳ.

— Quin-

ON SPENSER.

Quinetiam violentus Mars, asperam ubi seposuit
 bastarum cuspidem, delectat cor
 tuo cantu.

FAIRY QUEEN.

Book I. Canto I. 6.

— thus as they past,
 The day with clouds was sudden overcast,
 And angry Jove an hideous storm of rain
 Did pour into his lemans lap so fast,
 That every wight to shroud it did constrain.

Lucretius, I. 251.

— percunt imbres, ubi eos pater Æther
 In gremium matris Terrai præcipitavit.

Virgil. Georg. II. 325.

Tum pater omnipotens secundis imbribus Æther
 Conjugis in gremium lætæ descendit —

STANZ. VIII.

Much can they praise the trees so streight and high,
 The sailing pine, the cedar proud and tall,
 The vine-prop elme, the poplar never dry,
 The builder oak, sole king of forrests all,
 The aspine good for staves, the cypress funeral.

The laurel, meed of mighty conquerors
 And poets sage, the firr that weepeth still,
 The willow worn of forlorn paramours,
 The ewe obedient to the benders will,
 The birch for shafts, the fallow for the mill,
 The mirrhe, sweet bleeding in the bitter wound,
 The warlike beech, the ash for nothing ill,

The fruitful olive, and the platane round,
The carver holme, the maple seldom inward sound.

Ovid. Met. X. 90.

— Non Cbaonis abfuit arbos,
Non nemus Heliadum, non frontibus efculus altis,
Non tilia molles, nec fagus, & innuba laurus.
Et coryli fragiles, & fraxinus utilis bafis,
Enodisque abies, curvataque glandibus ilex,
Et platanus genialis, acerque coloribus impar,
Amnicolæque fimul falices, & aquatica lotos,
Perpetuoque virens buxus, tenuesque myrica,
Et bicolor myrtus, & baccis cærulea tinus :
Vos quoque flexipedes bedera veniftis, & una
Pampinea vites, & amicta vitibus ulmi :
Ornique, & picea, pomoque onerata rubenti
Arbutus, & lenta, victoris præmia, palma :
Et fuccincta comas, hirsutaque vertice pinus ;
Adfuit huic turba, metas imitata, cupreffus.

Seneca, Oedip. 532.

Cupreffus altis exferens filvis caput
Virente femper alligat trunco nemus ;
Curvosque tendit quercus & putres fitu
Annofa ramos : hujus abruptit latus
Edax vetuftas : illa jam fefsa cadens
Radice, fulta pendet aliena trabe.
Amara baccas laurus ; & tilia leves ;
Et Paphia myrtus ; & per immenfum mare
Motura remos alnus ; & Phæbo obvia
Enode Zephyris pinus opponens latus.

Lucan. III. 440.

Procumbunt orni, nodofa inpellitur ilex,
Silvaque Dodones, & fluctibus aptior alnus,
Et non plebeios luctus testata cupreffus :
Tunc primum pofuere comas.

Statius,

Statius, *Theb.* VI. 98.

— cadit ardua fagus,
Chanionumque nemus, brumaeque inlæsa cupressus:
Procumbunt piceæ, flammis alimenta supremis,
Ornique, ilicæque trabes, metuendaque succo
Taxus, & infandos belli potura cruores
Fraxinus, atque situ non expugnabile robur.
Hinc audax abies, & odoro vulnere pinus
Scinditur, acclinant intonsa cacumina terræ
Alnus amica fretis, nec inhospita vitibus ulmus.

Claudian. *R. Prof.* II, 107.

Apta fretis abies, bellis accommoda cornus,
Quercus amica Jovi, tumulos tectura cupressus,
Ilex plena favis, venturi præscia laurus:
Fluctuat hic denso crispata cacumine buxus,
Hic edera serpunt, hic pampinus induit ulmos.

Much *can* they praise the trees so streight and high.

Spenser here, and in some other places, uses the word *can* in a particular manner. *B. I. Canto I.* 50.

Wringing her hands in womens piteous wise,
 Tho can she weep to stir up gentle ruth,
 Both for her noble blood, and for her tender youth.

B. V. Canto VIII. 14.

So can they both themselves full eath persuade
 To fair accordance, and both faults to shade.

See II. I. 31.

STANZ. XX.

Therewith she spew'd out of her filthy maw
 A flood of poison horrible and black,
 Full of great lumps of flesh and gobbets raw,
 Which stunk so vildly —

Our

Our Poet paints very strong here, as he does also in this Book, *Canto VIII.* 47, 48. where he describes *Dueffa*. *Longinus* would have blam'd him for it, who thus censures the author of the *Aspis*:

Ω ἀνόμοιόν γε τὸ Ἡσιόδειον ὅτι τ' Ἀχλύῳ, ἔγε Ἡσιόδῳ καὶ τ' Ἀσπίδα δέσσειν,
Τῆς ἐκ μὲν ρινῶν μύξαι φέον.
Οὐ γὰρ δεινὸν ἐποίησε τὸ ἄδωλον, αἶψα μισητόν. §. 9.

Cui dissimile est illud Hesiodi de Tristitia, si quidem statuendum sit etiam poema illud dictum Scutum esse Hesiodi.

Ejus ex naribus humores fluebant.

Neque enim fecit imaginem terribilem, sed odiosam.

STANZ. XXI.

As when old Father Nilus 'gins to swell
With timely pride above th'Ægyptian vale,
His fatty waves do fertile slime outwell,
And overflow each plain and lowly dale:
But when his latter ebb 'gins to avail,
Huge heaps of mud he leaves, wherein there breed
Ten thousand kinds of creatures, partly male
And partly female of his fruitful seed.

Again, B. III. *Canto VI.* 8.

So after Nilus' inundation
Infinite shapes of creatures men do find,
Informed in the mud, on which the sun hath shin'd.

Ovid. *Met.* I. 422.

*Sic ubi deseruit madidos septemfluus agros
Nilus, & antiquo sua flumina reddidit alvo,
Ætherioque recens exarsit fidere limus;
Plurima cultores versis animalia glebis
Inveniunt, & in his quædam modo cæpta sub ipsum
Nascendi*

*Nascendi spatium; quædam imperfecta, suisque
Trunca vident numeris: Et eodem in corpore sæpe
Altera pars vivit; rudis est pars altera tellus.*

Theophrastus, p. 474. Ὅτι ἐν Αἰγύπτῳ δίποδες
φασὶ μῦας γίνεσθαι καὶ μεγάλους. ἔχουσι δὲ ἕτοι καὶ τὰς ἐμ-
προδίδας ποδας, ἀπὸ δὲ βαδίζουσιν ἐπὶ αὐτοῖς. χερσίν ται δὲ
αὐτοῖς, οἷα χερσίν. ὅταν δὲ φάγωσι, πηδῶσι.

*Ferunt in Ægypto magnos illos bipedes mures nasci,
habere autem Et anteriores pedes, sed illis non ince-
dere, imo uti pro manibus, saltu vero fugere.*

Plutarch. Sympos. II. p. 637. Ed. Paris. Ζῶα δὲ
αὐτολεῖ καὶ ὁλοκληρεῖ μέχρι νῦν ἀναδίδωσιν ἡ γῆ, μῦς
ἐν Αἰγύπτῳ, —

*Animalia autem perfecta Et integra hodieque terra
parit: mures in Ægypto, &c.*

Macrobius, VII. 16. *Perfecta autem in exordio
feri potuisse testimonio sunt nunc quoque non pauca ani-
mantia, quæ de terra Et imbre perfecta nascuntur:
ut in Ægypto mures, Et aliis in locis ranæ, serpen-
tesque, &c.*

Mela, I. 9. Nilus — adeo efficacibus aquis ad ge-
nerandum, ut — glebis etiam infundat animas, ex ip-
sæque humo vitalia effingat, &c.

Ælian. de Animal. VI. 41.

Spenser rightly calls the Nile *Father*. *Pater* is
an appellation common to all Rivers, but more par-
ticularly to the Nile, as Broukbussius has observed
on Tibullus, I. VIII. 23. and many before him.

STANZ. XXXIV.

Thereby a crystal stream did gently play,
Which from a sacred fountain welled forth alway.

So *sacri fontes* frequently occur in the ancient poets. they are call'd *divini* in some Inscriptions. *Aristophanes*, *Nub.* 282.

Καὶ ποταμῶν ζαθέων κελεύματα, —

Heads of Rivers, and Fountains had temples and altars erected to them, and other divine honours paid to them. See *Gruter's Inscript.* N°. 94. 1072. *Fabretti*, p. 432. *Spon. Misc. Erud. Ant.* p. 31. *Cicero*, *de Nat. Deor.* III. 20. and *Davies* there. *Frontinus*, *de Aquaed.* p. 225. *Tacitus*, *Annal.* XIV. 22. and *Lipsius* there. *Seneca*, *Epist.* XLI. *Pausanias*, VI. 22. *Scamander's Priest*, Ἀγλήρ Σκαμάνδρης, mention'd by *Homer*, *Il. E.* 77. *Horace*, *Carm.* III. XIII.

Hesiod. *Egy.* 737.

Μηδέ ποτ' αἰεαίων ποταμῶν καθίρροον ὕδωρ
Ποσσὶ περᾶν, πρὶν γ' εὖξῃ ἰδῶν ἐς καλὰ ρέεθρα,
Χεῖρας νηφάμεν πολυηρότῳ ὕδατι λάκῳ.

*Nec unquam perennium fluviorum limpidam aquam
Pedibus transito. priusquam oraveris adspiciens pulcra
Manus lotus amæna aqua limpida.* (flumina,

What follows is still better, 757.

Μηδέ ποτ' ἐν προχοῇ ποταμῶν ἀλαδὲ προρέοντων,
Μηδ' ὅττι κρηναῶν ἔρεϊν μάλα δ' ἐξαλείαδῃ.
Μηδ' ἐναποψύχεν.

*Neque unquam in alveo fluviorum mare influentium,
Neque super fontes meito; quin valde evitato.
Neque incacato.*

This was part of the religion of the *Persians*. *Herodotus* I. 138. Ἐς ποταμὸν ᾧ ὅτε ἐνυρέυσι, ὅτε ἱμπλύουσι, ἢ χεῖρας ἐναπονίζονται, εἰδὲ ἄλλον εἰδὲνα περιεργῶσι, ἀλλὰ σέβονται ποταμούςς μάλιστα. *In flumen nec immeiunt, nec inspuunt, nec manus abluunt, nec alium ista*

ista facientem negligunt, sed flumina religiosissime colunt.

Strabo. Εἰς τὸ πώλαμὸν ἐπ' ἐρεῖσιν, ἕτε νηπίον Πέ-
σαι, ἐδὲ λείον, ἐδὲ νεκρὸν ἐμβάλλουσι, ἕδ' ἄλλα τ' ὁ-
κύνων εἶναι μυσσάων. *In fluvium Persæ non immetunt,
nec lavant, nec abluuntur, nec cadaver injiciunt, nec
alia quæ immunda esse videantur. Vid. Herodot.
p. 588. Ed. Gronov.*

STANZ. XXXVII.

Then chusing out few words most horrible,
(Let none them read) thereof did verses frame,
With which, and other spells like terrible,
He bad awake black Pluto's grievly dame, —
A bold bad man, that dar'd to call by name
Great Gorgon, prince of darkness and dead night,
At which Cocytus quakes, and Styx is put to flight.

*Gorgon. the same, I suppose, who is called Dæ-
mogorgon by other modern writers, and by Spenser,
B. I. Canto V. 22.*

Which wast begot in Dæmogorgon's hall.

IV. II. 47.

Where Dæmogorgon in dull darkness pent
Far from the view of Gods and heaven's bliss
The hideous Chaos keeps. —

They give the name of *Dæmogorgon* to that ter-
rible nameless deity, of whom *Lucan* and *Statius*
speak, when they introduce Magicians threatening
the Infernal Gods. *Statius, Theb. IV. 514.*

*Scimus enim & quicquid dici, noscique timetis,
Et turbare Hecaten, ni te, Thymbræe, vereretur,
Et triplicis mundi summum quem scire nefastum.*

OT

C

Lucan.

Lucan. VI. 744.

— Paretis? an ille

*Compellendus erit, quo nunquam terra vocato
Non concussa tremit; qui Gorgona cernit apertam,
Verberibusque suis trepidam castigat Erinnyn;
Indespecta tenet vobis qui Tartara; cuius
Vos estis superi; Stygias qui pejerat undas.*

To the same Deity he seems to allude, VI. 497.

An. habent hæc carmina certum

*Imperiosa deum, qui mundum cogere, quicquid
Cogitur ipse, potest?*

Demogorgon is a name which perhaps was unknown in the time of *Lucan* and *Statius*. However it is to be found in *Lactantius* the Scholiast of *Statius*, on *Theb.* IV. 516. *Dicit deum Demogorgona summum.* It is also to be found in *Hyginus*, pag. 11. *Ex Demogorgone & Terra, Pytho, draco divinus*, if the place be not corrupted. See *Munker*.

The subject here treated of reminds me of a passage in *Lucan*, which seems to me not rightly understood, and which I shall endeavour to explain. *Lucan's* Witch, *Erichtho*, begins her invocation thus. VI. 695. *Edit. Oudendorpii.*

*Eumenides, Stygiumque nefas, pænæque nocentum,
Et Chaos, innumeros avidum confundere mundos,
Et Rector terræ, quem longa in secula torquet
Mors dilata deum, —*

Where *Lucan's* Scholiast says: *Rector terræ, Ditem patrem dicit. Hic negat Deos semper vivere, sed etiam eos quandoque perituros. Nihil enim esse volunt perpetuum Epicurei, quos poeta nunc sequitur. Dilata adeo ventura est, si dilata per longa secula.*

To

To this Oudendorp adds: *Alii exponunt; quia cum mori velis, mori non possis. Rectius.*

The Scholiast takes *deum* to be the genitive case plural, and in that I think he is right: but he is mistaken, when he says, that *Lucan* follows the *Epicureans*; for the *Epicureans* ascribed immortality to their Gods, that is, to the Gods, whose existence they pretended to believe, and whom they placed in the *Intermundia*, there to live in perfect idleness.

As to the interpretation which Oudendorp follows, I would gladly know what ancient authorities he can find to favour it, and why this same *Reſtor terræ* should be so tired with his existence, and want so much to die.

I read with the Scholiast and some Editions:

*Et Reſtor terræ, quem longa in ſecula torquet
Mors dilata deſum.*

By *Reſtor terræ* the Poet means *Pluto*, *Dis Pater*, whom, if you please, you may call in English, *The God of death, of deſtruction*; he to whom all things return when they die, and whose empire extends over all things that are subject to mutability and diſſolution, and who may ſay, as *Chaos* in *Milton*:

Havock and ſpoil and ruin are my gain.

Cicero *De Nat. Deor.* II. 26. *Terrena autem vis omnis atque natura Diti patri dedicata eſt: qui Dives, ut apud Græcos Πλάτων, quia & recidunt omnia in terras, & oriantur e terris.* Here you ſee why *Pluto* is called by *Lucan*, *Reſtor terræ*. See *Davies* on that place of *Cicero*.

In *Claudian*, *Lachæſis* ſays to *Pluto*, *R. Prof.* I. 57.

*qui finem cunctis & semina præbes,
Nascendique vices alterna morte rependis :
Qui vitam letumque regis, (nam quicquid ubique
Gignit materies, hoc te donante creatur,
Debeturque tibi ;)*

In Statius, *Theb.* VIII. 91. *Amphiarans* says to him :

*O cunctis finitor maxime rerum ;
At mihi, qui quondam caussas elementaque notam,
Et sator.*

Where see *Barthius*.

Ovid. *Met.* X. 17.

*O positi sub terra numina mundi,
In quem recidimus quicquid mortale creamur.*

This God therefore is here represented by *Lucan* as uneasy at the long life of the Gods, the Poet supposing that the Gods should at last perish, according to the Stoical doctrine, which held them all mortal, except *Jupiter*, the supreme God. *Lucan* then makes his Witch talk Stoically here ; and so he does before, *¶* 615.

*At simul a prima descendit origine mundi
Caussarum series, atque omnia fata laborant,
Si quidquam mutare velis, unoque sub ictu
Stat genus humanum ; tunc, Thessala turba fatemur,
Plus Fortuna potest.*

Where by *Fortuna* he means Nature, Stoical Fate, &c.

I find that Mr. *Rowe* has misunderstood the lines I am examining, translating them thus :

And thou sole arbiter of all below,
Pluto, whom ruthless Fates a God ordain,
And doom to immortality of pain.

STANZ.

STANZ. XXXIX.

He making speedy way through sperfed air,
 And through the world of waters wide and deep,
 To Morpheus' house doth hastily repair.
 Amid the bowels of the earth full steep,
 And low, where dawning day doth never peep,
 His dwelling is; there Thetis his wet bed
 Doth ever wash, and Cynthia still doth steep
 In silver dew his ever-drooping head,
 Whiles sad Night over him her mantle black doth
 (spread. —

And more to lull him in his slumber soft,
 A trickling stream from high rock tumbling down,
 And ever drizzling rain upon the loft,
 Mixt with a murmuring wind, much like the sound
 Of swarming bees, did cast him in a swoon:
 No other noise, nor peoples troublous cries,
 As still are wont t' annoy the walled town
 Might there be heard: but careless Quiet lies,
 Wrapt in eternal silence, far from enemies.

This description is very elegant, as Mr. Hughes
 has observ'd. We may compare it with Ovid,
Met. XI. 592. and Statius, *Theb.* X. 84.

Ovid, whom Spenser imitates:

*Est prope Cimmericos longo spelunca recessu,
 Mons cavus, ignavi domus & penetrantia Somni:
 Quo numquam radius oriens, mediusque, cadensque
 Pæbus adire potest. nebulae caligine mixtae
 Exhalantur humo, dubiaeque crepuscula lucis.
 Non vigil ales ibi cristati cantibus oris
 Evocat Auroram: —
 Non fera, non pecudes, non moti flamine rami,
 Humanæve sonum reddunt convicia linguae.
 Muta quies habitat. saxo tamen exit ab imo*

Rivus

*Rivus aquæ Lethes : per quem cum murmure labens.
Invitat somnos crepitantibus unda lapillis. &c.*

Statius :

*Stat super occiduae nebulosa cubilia Noctis
Æthiopsque alios, nulli penetrabilis astro
Lucus iners, subterque cavis grave rupibus antrum
It vacuum in montem, qua desidis atria Somni
Securumque larem segnis Natura locavit. —
Otia vestibulo, pressisque Silentia pennis
Muta sedent, abiguntque truces a culmine ventos,
Et ramos errare vetant, & murmura demunt
Alitibus. non hic pelagi, licet omnia clament
Litora, non illic cæli fragor. ipse profundis
Vallibus effugiens speluncæ proximus amnis
Saxa inter, scopulosque tacet. &c.*

Statius admits of no kind of noise ; Ovid of none but that which a murmuring stream makes. Spenser has very justly introduced the trickling stream, ever-drizling rain, and murmuring wind. See Broukbusius on Tibullus I. 1. 47.

*Aut, gelidas hibernus aquas quum fuderit Auster,
Securum somnos, imbre juvante, sequi.*

His murmuring wind, much like the sound of swarming bees, seems to be from Virgil, *Ecl. I. 54.*

*Hinc tibi, quæ semper vicino ab limite sepes,
Hyblæis apibus florem depasta salicti,
Sæpe levi somnum suadebit inire susurro.*

We may observe that Spenser makes *Morpheus* the God of Sleep, whereas in Ovid, *Morpheus* is one of the *Somnia*, one of the children of *Somnus* : but he thought, I suppose, that *Morpheus* was a name that would make a better figure in English Poetry than *Sleep*, or *Somnus*, or *Hypnus*, or *O-nirus*.

STANZ.

STANZ. XL.

Whose double gates he findeth locked fast,
The one fair fram'd of burnish'd ivory,
The other all with silver overcast.

One is of horn, and the other of ivory, say Homer
and Virgil.

Odyss. T. 563.

Δοιαι γάρ τε πύλαι ἀμυληνών εἰσὶν ὀνείρων·
Αἱ μὲν γὰρ κεραίας τεύχεα χαλκῶ, αἱ δ' ἐλέφαντι.

*Duae enim portae debilium sunt somniorum :
Unae quidem enim cornibus factae sunt, alterae autem ebore.*

Aen. VI. 893.

*Sunt geminae Somni portae : quarum altera fertur
Cornea, ———
Altera, candenti perfecta nitens elephanto.*

STANZ. XLII.

The messenger approaching to him spake,
But his waste words return'd to him in vain :
So sound he slept, that nought mought him awake.
Then rudely he him thrust, and push'd with pain,
Whereat he 'gan to stretch : but he again
Shook him so hard, that forced him to speak.
As one then in a dream, whose dryer brain
Is tost with troubled fighs and fancies weak,
He mumbled soft, but would not all his silence break.

Ovid. Met. XI. 617.

Vestis fulgore reluxit

*Sacra domus : tardaue Deus gravitate jacentes
Vix oculos tollens ; iterumque iterumque relabens,
Summaque percutiens nutanti pectora mento,
Excussit tandem sibi se.*

Statius,

Statius, *Theb.* X. 121.

*Ipse autem nec lampade clara,
Nec sonitu, nec voce deæ perculsus, eodem
More jacet, donec radios Thaumantias omnes
Impulit, inque oculos penitus descendit inertes. —
Dixit, Et increpitans languentia pectora dextra,
Ne pereant voces, iterumque iterumque monebat.
Ille deæ jussis dubium mixtumque sopori
Annuit.*

CANTO II. 3.

Estsoons he took that miscreated fair.

Mr. Addison was mistaken in thinking that *miscreated* was a word of Milton's coining. Spenser uses it again, II. VII. 42. and in other places.

STANZ. VI. —

He could not rest, but did his stout heart eat.

Ὁν θυμὸν κατέδων. *Homer.* Which Cicero translates :
Ipse suum cor edens. Spenser uses the same expression VI. IX. 39. and in *Mother Hubberds Tale.*

STANZ. XXIV.

Then forth I went his woeful corse to find,
And many years throughout the world I stray'd
A virgin widow, whose deep wounded mind
With love, longtime did languish as the stricken hind.

From Virgil, *Æn.* IV. 68.

*Uritur infelix Dido, totaque vagatur
Urbe furens : qualis coniecta cerva sagitta,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius. illa fuga silvas salusque peragrat
Dictæos : hæret lateri letalis arundo.*

Upon

Upon which lines *Servius* remarks: *satis congrua comparatio*. That was saying too little.

CANTO III. 5.

It fortun'd; out of the thickest wood
A ramping lion rushed suddenly,
Hunting full greedy after salvage blood.
Soon as the royal virgin he did spy,
With gaping mouth at her ran greedily.

ran for he ran.

So II. VI. 1.

A harder lesson, to learn continence
In joyous pleasure, than in grievous pain.

For, *It is a harder.*

II. VI. 8.

So easy was to quench his flamed mind.

For, *It was.*

II. VIII. 4.

His iron coat all overgrown with rust,
Was underneath enveloped with gold,
Whose glistering gloss darkned with filthy dust,
Well it appeared to have been of old
A work of rich entail, and curious mold.

Here I think *darkned* is put for *was darkned*; and therefore I would place a full stop after *dust*.

Sonnet XXXI.

Ah, why hath Nature to so hard a heart
Given so goodly gifts of beantie's grace?
Whose pride depraves each other better part,
And all those precious ornaments deface.

deface, for does deface.

Sonnet LVI.

Fair be ye sure, but proud and pitiless,
As is a storm, that all things doth prostrate;
Finding a tree alone all comfortless,
Beats on it strongly it to ruinate.

Instead of, *Which finding a tree, &c.*

Daphnaida :

Whatever man he be, whose heavy mind, &c.
Let read the ruful plaint herein exprest.

For, *Let him read.*

The Tears of the Muses :

And all her sisters rent their golden hairs,
And their fair faces with salt humour steep.

Keep for did steep. &c. &c. &c.

STANZ. XX.

Him booteth not resist, nor succour call,
His bleeding heart is in the vengers hand.

This venger is a lion. To be in the *band* of a lion
seems a bold expression, *as the*
Greeks say. So again, II. XI. 33.

And as a bear, whom angry curs have touz'd,
Having off-shak'd them, and escap'd their hands,
Becomes more fell, ———

Daniel vi. 27. *Who hath delivered Daniel from the*
band of the lions.

Psaln xxii. 20. *Deliver my darling from the band*
of the dog. See the Commentators.

STANZ. XXI.

With pains far passing that long-wandering Greek,
That for his love refused Deity.

In

In *Homer, Odyss. E. Calypso* endeavouring to persuade *Ulysses* to stay with her, tells him amongst other things,

Ἐνθάδε αὖτις μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσῃς,
Ἀθάνατός τ' εἴης· ἱμερόμενός περ ἰδέσθαι
Σὴν ἄλοχον, ἧ αἶεν ἐέλδεται ἡμαῖα πάντα.

*Certe hic manens una mecum banc domum custodires,
Immortalisque esses, quantumvis cupidus sis videndi
Tuam uxorem, cujus usque desiderio teneris dies omnes.*
But he thank'd her, and desir'd leave to go home.

STANZ. XXXI.

And scorching flames of fierce Orion's hound.

Sirius,

Οὐ τε κύν' Ὠρίωνος Πικλήσιν καλέεσι. *Homer.*

CANTO IV. 28.

But both from back and belly still did spare,
To fill his bags, and riches to compare.

to compare riches, comparare divitias.

So III. VIII. 40.

For every shape on him he could endue,
endue, induere.

III. VIII. 51.

till morrow next again

Both light of heaven, and strength of men relate.
to relate, referre.

III. XI. 14.

And ever in your noble heart prepenſe,
That all the sorrow in the world is less
Than virtue's might ———
prepenſe, perpende tecum, or prius perpende.

III. XI. 25.

So to her y old the flames, and did their force revolt,
to revolt, revolvère, retro referre, to draw back.

IV. I. 27.

And as her tongue, so was her heart discided,
discided from discindo.

IV. V. 33.

There where the moulder'd earth had cav'd the
to cave, cavare. (bank.)

IV. VI. 43. to revert, reverti.

I. VI. 6.

And Phœbus flying so most shameful sight,
His blushing face in foggy cloud implies.
implies, implicat, involvit. See I. XI. 23.

IV. VII. 40.

— His fair locks ~~now~~
He let to grow, and grisly to conerew.
to concrew, concrevere.

III. XI. 46.

And round about, a border was entrail'd
Of broken bows and arrows shiver'd short;
And a long bloody river through them rail'd,
So lively and so like, that living sense it fail'd.
to fail the fause, fallere, to deceive the sense, and to
seem real.

VI. VIII. 14.

At last the captive, after long discourse,
When all his strokes he saw avoided quite, &c.
discourse, discursus. after long discourse, after swift-
ing ground, and traversing to and fro.

V. XI. 50.

Ay me ! that ever guile in women was invented !
invented, found, from invenio, &c. &c.

Spenser abounds with such Latinisms, which makes me think that in II. IX. 48. where he says of *Nestor*,

Nor that sage Pylian sire, which did survive
 Three ages such as mortal men contrive, —
contrive may be from conterere, conterere ætatem.

STANZ. XXX.

And next to him malicious Envy rode
 Upon a ravenous wolf, and still did chaw
 Between his cankered teeth a venomous tode,
 That all the poison ran about his jaw;
 But inwardly he chawed his own maw
 At neighbours wealth, that made him ever sad;
 For death it was when any good he saw,
 And wept that cause of weeping none he had:
 But when he heard of harm, he waxed wondrous glad.
 See another and a longer description of Envy, V.
 XII. 29, &c.

This is from Ovid, *Met.* II. 760.

*Videt intus edentem
 Vipereas carnes, vitiorum alimenta suorum,
 Invidiam: visaque oculos avertit. at illa
 Surgit humo pigra: passuque incedit inert. —
 Utque deam vidit formaque armisque decoram,
 Ingemuit: vultumque ima ad suspiria duxit. —
 Risus abest; nisi quem visi movere dolores.
 Nec fruitur somno, vigilacibus excita curis:
 Sed videt ingratos, intabescitque videndo,
 Successus hominum: carpitque & carpitur una, —
 Vixque tenet lacrimas; quia nil lacrimabile cernit.*

CANTO V. 2.

At last the golden Oriental gate
Of greatest heaven 'gan to open fair,
And Phoebus fresh as bridegroom to his mate,
Came dancing forth, shaking his dewy hair.

*Psaln xix. 5. In them bath be set a tabernacle for
the sun; which cometh forth as a bridegroom out of
his chamber, and rejoiceth as a giant to run his
course.*

STANZ. XIII.

There with his heavy hand he high 'gan rear,
Him to have slain; when lo, a darksome cloud
Upon him fell: he no where doth appear,
But vanish'd is. The Elf him calls aloud
But answer none receives: the darkness him does
Not all so satisfy'd with greedy eye (shroud.
He sought all round about, his thirsty blade
To bathe in blood of faithless enemy,
Who all the while lay hid in secret shade.

Copied from Homer, *Il. Γ. 379.*

Ἀυτὰρ ὁ ἀψ' ἰκάρησε καὶ ἀλάμηναι μῆλαινον
Ἐγχεὶ χαλκείῳ. ἦ δ' ἐξήραξ' Ἀφροδίτη
Ῥεῖα μάλ', ὥς τε θεός· ἐκάλυψε δ' αἶψ' ἩΕΡΙ ΠΟΛΛΗΙ--
Ἀτρεΐδης δ' αὖ ὁμιλον ἰφόντα θηρὶ ἰοικώς,
Εἴ πως ἰσαθρήσειεν Ἀλέξανδρον θεοειδέα.

*Ille vero iterum irruit interficere cupiens
Hasta ærea, illum vero eripuit Venus
Facile valde, utpote dea: cooperuit autem caligine multa.
Atrides vero per turbam vagbatur ferox similis,
Sicubi conspiceretur Alexandrum divina forma præditum.*

STANZ. XXII.

Duessā says to Night:

O thou most ancient Grandmother of all,
 More old than Jove, whom thou at first didst breed,
 Here Night is made to be the mother of the Gods.
 In his *Hymn to Love*, and in *Colin Clout's come home again*, Love is described as the maker of the World; for both which *Spenser* had the authority of ancient Cosmogonists. See *Cudworth*, *Intell. Syst.* p. 120, 248, 488. In *Homer*, *Jupiter* pays great respect to Night. *Jupiter* would have destroyed me, says *Somnus*,

Ἐἰ μὴ Νύξ δμῆτ' αἰετὰ θεῶν ἰσάσσετ' ἢ ἀνδρῶν,
 Τὴν ἰσόμεν Φύγων· ὃ δ' ἐπ' αὐτὰτο χωόμενος περ
 Ἄζετο γὰρ μὴ Νυκτὶ θοῇ δαμνύμεναι ἔρδοι.

Nisi Nox domitrix deorum servasset & hominum,
Quam adiri fugiens: ille autem cohibuit se iratus licet:
Verebatur enim ne Nocti celeri ingrata animo faceret.

Il. ε. 259.

STANZ. XXIII.

If old Aveugle's sons so evil hear?

Tam male audiunt. κακῶς ἀκούει.

Milton III. 7.

Or hearst thou rather pure ethereal stream.

By the way, it may not be amiss to observe that this passage in *Milton* seems partly copied from the *Wisdom of Solomon*.

Hail holy light, off-spring of heaven first born,
 Or of th' Eternal coeternal beam.
 May I express thee unblam'd? since God is light,
 And never but in unapproached light
 Dwelt from eternity, dwelt then in thee,
 Bright effluence of bright essence increate.
 Or hearst thou rather pure ethereal stream,
 Whose fountain who shall tell?

[Wisdom]

[Wisdom] is the breath of the power of God, and a pure influence [or stream] flowing from the glory of the Almighty. — She is the brightness of the everlasting light. VII. 25.

STANZ. XXX.

Speaking of Night :

And all the while she stood upon the ground,
The wakeful dogs did never cease to bay,
As giving warning of th' unwonted sound,
With which her iron wheels did them affray,
And her dark griesly look them much dismay.
The messenger of death, the ghastly owl,
With dreary shrieks did her also bewray ;
And hungry wolves continually did howl
At her abhorred face, so filthy and so foul.

There is an impropriety of expression in the fifth line. He should have said : *her dark griesly look did also much dismay them.*

He has here applied to Night what the ancient Poets say of Hecate. Theocritus, II. 12.

Τῇ χθονία θ' Ἑκάτα, τὰν καὶ σκύλακες τρομέουσι
Ἐρχομένην νεκρῶν ἀνάτ' ἡέρα καὶ μέλαν αἷμα.

*Et ad Hecaten subterraneam, quam etiam catuli timent,
Cum incedit per mortuorum sepulcra, et atrum sanguinem.*

35.

Θέστυλι ταῖ κύνες ἄμυν ἀνὰ πόλιν ὠρυόντ'.
Α θεὸς ἐν τερόδοισι.

*Thestylis, canes nobis per urbem latrant.
Dea adest in triviis.*

Apollonius III.

— ἀμφὶ δὲ τήν γε
Ὅξείη ὑλακῇ χθόνισι κύνες ἐφθέγγοντο.

Concerning

Concerning *Hecate's* dogs, see Virgil, *Æn.* VI.
257. Tibullus I. II. 52. Horace *Serm.* I. VIII.
Seneca *Oedip.* 569. *Med.* 840. *Thyest.* 675. Statius
Theb. IV. 428. Lucan VI. 733.

STANZ. XXXI.

Speaking of *Avernus* :

By that same hole, an entrance, dark and base,
With smoke and sulphur hiding all the place,
Descends to Hell.

Virgil. *Æn.* VI. 237.

*Spelunca alta fuit, vastoque inmanis hiatus,
Scrupea, tuta lacu nigro nemorumque tenebris;
Quam super haud ullæ poterant, &c.*

I B I D.

There creature never past,
That back returned without heavenly grace.

Virgil. *Æn.* VI. 128.

*Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci quos æquus amavit
Jupiter, aut ardens exivit ad æthera virtus,
Dis geniti potuere.*

STANZ. XXXIV.

Before the threshold, dreadful Cerberus
His three deformed heads did lay along,
Curled with thousand adders venomous,
And lilled forth his bloody flaming tongue :
At them he 'gan to rear his bristles strong,
And felly gnarre, until Day's enemy
Did him appease; then down his taile he hong,
And suffer'd them to passen quietly :
For she in hell and heaven had power equally.

E

From

From Virgil, *Æn.* VI. 417.

*Cerberus hæc ingens latratu regna trisaudi
Personat adverso recubans inmanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam & medicatis frugibus offam
Objicit. Ille fame rabida tria guttura pandens
Corripit objectam, atque inmania terga resolvit
Fusus humi, totoque ingens extenditur antro.*

The last line is also taken from Virgil, *Æn.* VI. 247.

Hecaten cæloque ereboque potentem.

According to *Hesiod*, *Cerberus* was very civil to all who came in, but would not let them go out again. *Geog.* 770.

STANZ. XXXVII.

Hippolytus a jolly huntsman was,
That wont in chariot chase the foaming boar.
They did not use to go a hunting in chariots.

STANZ. XXXVIII.

Speaking of the death of *Hippolytus*:

From surging gulf two monsters freight were
brought,
With dread whereof his chafing steeds aghast
Both chariot swift and huntsman overcast. &c.

The ancient authors who relate this story, say that it was *one* monster, not *two*, that *Neptune* sent against *Hippolytus*. So say *Euripides*, *Ovid*, *Seneca Trag.* *Hyginus*, *Servius*, *Plutarch De Fortuna Rom.* pag. 314. and others. It is not unlikely that our Poet had *Virgil* in view, *Æn.* VII. 780.

Juvenem monstribus pavidi effudere marinis.

If

If *Spenser* took his two monsters from this passage, he had not sufficient authority for it. *Monstra* in *Virgil* may mean, first, a noise like thunder, and then a very high sea, which landed a monster; all which *monstra* frightened the horses of *Hippolytus*. Or *Virgil* might use *monstris* for *monstro*, as he has elsewhere.

STANZ. XXXIX.

Spenser goes on :

His cruel step-dame seeing what was done,
Her wicked days with wretched knife did end;
In death avowing th' innocence of her son.
Which hearing, his rash fire began to rend
His hair, and hasty tongue that did offend:
Who gathering up the relicks of his smart
By Dian's means, who was Hippolyt's friend,
Them brought to Æsculape, that by his art
Did heal them all again, and joyned every part.

Such wondrous science in man's wit to reign
When Jove aviz'd, that could the dead revive,
And Fates expired could renew again,
Of endless life he might him not deprive,
But unto hell did thrust him down alive,
With flashing thunderbold ywounded sore:
Where long remaining, he did always strive
Himself with salves to heath for to restore,
And slake the heavenly fire, that raged evermore.

From *Virgil*, *Æn.* VII. 765.

*Namq; ferunt fama Hippolytum, postquam arte novecæ
Occiderit, patriasque explerit sanguine pœnas,
Turbatis distractus equis, ad sidera rursus
Ætherea & superas cœli venisse sub auras,
Pœoniis revocatum herbis, & amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab umbris*

*Mortalem infernis ad lumina surgere vita,
Ipse repertorem medicinæ talis & artis
Fulmine Phœbigenam Stygias detrusit ad undas.*

What Spenser says of *Æsculapius* endeavouring to heal his wounds, is his own, I believe, and is finely imagined. He says *Phœdra* killed her self with wretched knife, in which I think he is mistaken: the ancients say she hanged her self. Observe this expression,

began to rend

His hair, and hasty tongue.

Did he rend his tongue? No. but the passage must be supplied thus, or in some such manner — *began to rend his hair, and (to blame, to curse) his tongue, &c.* If any one censures this expression of Spenser's, he must condemn all the ancients, in whose writings this sort of ellipsis is frequent. See *Davies* on *Cicero De Nat. Deor.* l. 17. on the Epitome of *Lactantius*, p. 199. and the Commentators on *St. Paul* to *Timothy*, 1. iv. 3.

STANZ. XLVII.

There was that great proud king of Babylon, &c.

See *Daniel* iii.

L. B. I. D.

And proud Antiochus, the which advaunc'd
His cursed hand'gainst God, and on his altars daunc'd.
From *Maccabees* i. 1.

STANZ. XLVIII.

And them long time before, great Nimrod was,
Who first the world with sword and fire warraid;
And

And after him, old Ninus far did pass
In princely pomp of all the world obey'd.
There also was that mighty Monarch laid
Low under all, ———

We are to understand by this, that *Nimrod* and *Ninus* were there, as well as *Cræsus*, *Antiochus*, &c. But it is carelessly express'd.

STANZ. XLVI. to STANZ. LII.

“ In the dungeon among the captives of Pride,
“ the Poet has represented *Nebuchadnezzar*, *Cræsus*,
“ *Antiochus*, *Alexander*, and several other eminent
“ persons, in circumstances of the utmost ignominy.
“ The moral is truly noble.” Mr. HUGHES, in
his *Remarks*. I agree with this Gentleman; but I
think *Spenser* was very injudicious in placing *Scipio*
amongst them, *Stanz.* 49. which ever of the *Scipios*
he meant. I take it for granted that he meant
Scipio Africanus.

STANZ. L.

Fair *Sthenobœa*, that her self did choke
With wilful cord.

Quære. Whether any ancient writer says that *Sthenobœa* hanged her self. *Hyginus* says she killed her self without mentioning how. We learn from *Aristophanes* that she poisoned her self, *Ran.* 1082.

Ὅτι γυναικας ἢ γυναικῶν ἀνδρῶν ἀλόχους ἀνέπεισας
Καίειν πικρὴν ———

says *Æschylus* there to *Euripides*, reproaching him
for introducing *Sthenobœa* upon the stage. *Scholiast*.
μὴ φέρεται ἢ αἰχρύνῃ ἢ Σθενέβοια, κωνεῖω ἐχρήσατο,
dispatch'd her self with hemlock. It is hardly
worth

worth observing, that *Aristophanes* and the *Schooliaſt* call her *Σθαβροῖα*.

CANTO VI. I.

As when a ſhip, that flies fair under fail,
A hidden rock eſcaped hath unware,
That lay in wait her wrack for to bewail,
The mariner yet half amazed ſtares
At peril paſt, and yet in doubt ne dares
To joy at his fool hardy overſight.

So Fol. Edit. 1679. Either *Spencer* by — and yet in doubt means, and yet is in doubt, and according to his cuſtom drops the verb, or he is to be thus underſtood, *The mariner yet half amazed, and yet in doubt, ſtares, &c.* Take it as you will, there ſhould be a Comma or Semicolon after *doubt*. *To bewail her wrack* ſeems unintelligible: In *Hughes's* Edit. it is:

— and yet is doubt ne dares —

Which I ſuppoſe is one of the many falſe prints that are in that Edition.

STANZ. X.

As when a greedy wolf through hunger fell
A ſilly lamb far from the flock does take,
Of whom he means his bloody feaſt to make,
A lion ſpies faſt running towards him,
The innocent prey in haſte he does forſake,
Which quit from death, yet quakes in every lim
With change of fear, to ſee the lion look ſo grim.

Here again is a faulty expreſſion: *As when a wolf — takes a lamb — ſpies a lion — he does forſake his prey.* But the ſimile is pretty, and partly taken from *Homer*, *Il. A.* 479.

Ὀμοφάγοι μιν [ἔλαφον] θῶες ἐν ἔρεσι δαρδάρησιν,
 Ἐν νέμεϊ σκιερῷ· ὅπῃ τε λῖν ἤγαγε δάμων
 Σίνην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπλει.

Cruda-vorantes eum [cervum] thoës in montibus dilaniando vorant,

*In nemore umbroso: leonem autem adducit fortuna
 Exitialem: tum thoës quidem diffugiunt, sed ille vescitur.*

STANZ. XIV, &c.

So towards old Silvanus they her bring:
 Who with the noise awaked cometh out,
 To weet the cause, his weak steps governing
 And aged limbs on Cypress stadle stout. —
 By view of her he 'ginneth to revive
 His ancient love, and dearest Cyparisse, —
 And how he flew with glancing dart amiss
 A gentle hind, the which the lovely boy
 Did love as life, above all worldly blifs;
 For grief whereof the lad n'ould after joy,
 But pin'd away in anguish and self-will'd annoy.

Ovid. *Met.* X. 130.

*Hunc [cervum] puer imprudens jaculo Cyparissus acuto
 Fixit: & ut sævo morientem vulnere vidit,
 Velle mori statuit. quæ non solatia Phæbus
 Dixit? & ut leviter, pro materiaque doletet,
 Admonuit. gemit ille tamen: munusque supremum
 Hoc petit a superis, ut tempore lugeat omni.*

Virgil. *Georg.* I. 20.

Et teneram ab radice ferens, Silvane, cupressum,
 Where see Servius.

STANZ. XXIV, &c.

For all he taught the tender imp, was but
 To banish cowardize and bastard fear;

His

His trembling hand he would him force to put
 Upon the lion and the rugged bear,
 And from the she-bear's teats her whelps to tear :
 And eke wild roaring bulls he would him make
 To tame, and ride their backs not made to bear ;
 And the roebucks in flight to overtake,
 That every beast for fear of him did fly and quake.

His loyng mother came upon a day
 Unto the woods, to see her little son ;
 And chanc'd unwares to meet him in the way,
 After his sports, and cruel pastime done,
 When after him a lioness did run,
 That roaring all with rage, did loud requere
 Her children dear, whom he away had wone :
 The lions whelps she saw how he did bear,
 And lull in rugged arms, withouten childish fear.

Copied from what Statius says of *Achilles*, *Achill*.
 I. 159. where *Thetis* went to see her son :

Ille aderat multo sudore & pulvere major. —
fatam Pholoes sub rupem leænam
Perculerat ferro, vacuisque reliquerat antris
Ipsam, sed catulos apportat, & incitat unguēs.

II. 388. *Achilles* gives an account how *Cbiron* had
 educated him :

Mox ire per avia secum
Lustra gradu majore trabens, visisque docebat
Arridere feris. —
Nunquam ille imbelles Ossæa per avia lynces
Seētari, aut timidos passus me cuspide damas
Sternere, sed tristes turbare cubilibus ursas,
Fulmineosque sues, & sicubi maxima tigris,
Aut seducta jugis fætæ spelunca leænæ.

CANTO VII. 16, &c.

His description of *Dueffa* magnificently array'd,
clothed in purple, having a cup in her hand, sit-
ting on a dragon who had seven heads; and who
threw down the stars with his tail, is taken from
the Apocalypse, Ch. xii. xvii.

S T A N Z. XVII.

Such one it was, as that renowned snake,
Which great Alcides in *Stremona* slew,
Long fostred in the filth of Lerna lake.

Stremona is no where to be found, I think.

S T A N Z. XXIX.

His *glitter* and armour *shin'd* far away:

So *Hughes* Edit. In *Fol.* Edit. 1679. 'tis *shined* for
shin'd. I think it should be :

His *glitterand* armour shined far away.
glitterand is often us'd by *Spenser*.

S T A N Z. XXXI.

His haughty helmet, horrid all with gold;
Both glorious brightness, and great terror bred;
For all the crest a dragon did enfold,
With greedy paws, and over all did spread
His golden wings: his dreadful hideous head
Close couched on the beaver, seem'd to throw
From flaming mouth bright sparkles fiery red,
That sudden horror to faint hearts did show;
And scaly tail was stretch'd adown his back full low.

Virgil. *Æn.* VII. 785.

*Cui triplici crinita juba galea alta Chimæram
Sustinet, Æincæos efflantem faucibus ignis.
Tam magis illa fremens, & tristibus effera flammis,
Quam magis effuso crudeſcunt ſanguine pugna.*

STANZ. XXXIV.

The ſame [*ſhield*] to wight he never wont diſcloſe,
But when as monſters huge he would diſmay,
Or daunt unequal armies of his foes,
Or when the flying heavens he would affray;
For ſo exceeding ſhone his glistening ray,
That Phœbus' golden face it did attain't,
As when a cloud his beams doth overlay;
And ſilver Cynthia waxed pale and faint,
As when her face iſt ain'd with magic arts constraint.

In his deſcription of this ſhield he ſeems to have
had in view the *Ægis* of *Jupiter* and *Minerva*.

Homer, *Il.* P. 593.

*Καὶ τότε ἄρα Κρονίδης ἔλετ' αἰγίδα θρασυτόσσαν,
Μαρμαρέην, Ἴδην ᾗ κατὰ νεφέεσσι κάλυψεν.
Ἀσπερῶς ᾗ μάλα μεγάλ' ἐκ' ὤψε· τὴν δ' ἐτίναξε·
Νίκην ᾗ Τρώεσσι δίδε, ἐφόβησε δ' Ἀχαιούς.*

*Tum vero Saturnius ſumpſit ægidem fimbriatam,
Splendentem, Idam vero nubibus cooperuit:
Fulguribus autem emiſſis, admodum grande intonuit:
hanc vero concuſſit:
Victoriam autem Trojanis dedit, inque fugam vertit A-
chivos.*

Val. Flaccus, VI. 396.

*Ægida tum primum virgo ſpiramque Meduſæ
Tercentum ſævis ſqualentem ſuſtulit bydris,
Quam ſoli vidisti equi: Pavor occupat ingens
Excuffis in terga viris.*

What

What he says of frightening the heavens, &c. is in the style of *Statius*, *Theb.* VII. 45.

*Laditur adversum Phæbi jubar, ipsaque sedem
Lux timet, & dirus contristat sidera fulgor.*

Theb. VI. 665.

*Qualis Bistonis clipeus Mavortis in arvis
Luce mala Pangæa ferit, solemque refulgens
Territat.*

When he says that Prince *Arthur* was too brave to make use of his shield uncovered, unless upon extraordinary occasions, he seems to have had *Perseus* in view. *Ovid*, *Met.* V. 177.

*Verum ubi virtutem turbæ succumbere vidit,
Auxilium, Perseus, quoniam sic cogitis ipsi,
Dixit, ab hoste petam : vultus avertite vestros,
Si quis amicus adest : & Gorgonis extulit ora.*

CANTO VIII. 9.

As when almighty Jove, in wrathful mood,
To wreak the guilt of mortal sins is bent,
Hurls forth his thundring dart with deadly food,
Enroll in flames, and smouldring drentment ;
Through riven clouds, and molten firmament,
The fierce threeforked engine making way,
Both lofty towers, and highest trees hath rent,
And all that might his angry passage stay,
And shooting in the earth casts up a mount of clay.

Here again is an inaccuracy of expression : *As when Jove is bent — hurls forth — the engine —*

He might have said :

To wreak the guilt of mortals sins ybent ;

But I dont suppose he writ so.

The same remark might be made on that simile, I. I. 23.

As gentle shepherd in sweet even-tide, &c.

And on this, IV. IV. 47.

Like as in summer's day, &c.

And on forty other places, where the same want of connection is to be found.

Food perhaps is for *feud*. B. II. I. 3. and IV. I. 26. we have *deadly feud*. The præterperfect tense *hath rent* is very proper here to shew how quick the lightning acts; though I will not affirm that Spenser used it with that design.

STANZ. XI.

As great a noise, as when in Cymbrian plain
An herd of bulls, whom kindly rage doth sting,
Do for the milky mother's want complain,
And fill the fields with troublous bellowing,

Bulls for *Calves* is a *catábresis*, as the Rhetoricians call it. *kindly rage* is *φυσική*, according to nature. Spenser often uses the word so.

STANZ. XXII.

That down he tumbled; as an aged tree,
High growing on the top of rocky clift,
Whose heart-strings with keen steel nigh hewen be;
The mighty trunk half rent, with ragged rift
Doth roll adown the rocks, and fall with fearful drift.

Or as a castle reared high and round,
By subtle engines and malicious slight
Is undermined from the lowest ground,
And her foundation forc'd and feebled quite;
At last down falls, and with her heaped hight

Her

Her hasty ruin does more heavy make,
And yields it self unto the victors might;
Such was this Giant's fall, that seem'd to shake
The stedfast globe of earth, as it for fear did quake.

Yields it self is a small inaccuracy, instead of *her self*. To the fall of the Giant may be joined the description of the Dragon's fall, I. XI. 54.

So down he fell, that th' earth him underneath
Did groan, as feeble so great load to lift;
So down he fell, as an huge rocky clift,
Whose false foundation waves have wash'd away,
With dreadful poise is from the main land rift,
And rolling down, great Neptune doth dismay;
So down he fell, and like a heaped mountain lay.

Homer, *Il.* II. 482.

Ἡεπε δ' ὡς ὅτε τις δρυς ἤεπεν, ἢ ἀχερωίς,
Ἡε πίτυς βλαθρή, ἢ τ' ἔρρει τέκλονες ἄνδρες
Ἐξέταμον πελέκεσσι νεήκεσι, νήϊον εἶναι.

*Cecidit autem sicut quando aliqua quercus cadit, vel po-
Vel pinus alta, quam in montibus fabri (pulus,
Exciderunt securibus recens-exacutis, navale lignum ut
(sit.*

The Author of the *Aeneid*. 421.

Ἡεπε δ' ὡς ὅτε τις δρυς ἤεπεν, ἢ ὅτε πέτρῃ
Ἡεβαλῶ, πλεγεῖσα Διὸς πολέωνι κεραυνῷ.
Ὡς ἔειπ' —

*Cecidit autem veluti cum quercus aliqua, aut cum rupes
Excelsa, idē Jovis fumanti fulmine:
Sic cecidit.*

Virgil, *Æn.* II. 612.

*Ac veluti summis, &c.
Vulneribus donec paullatim evicta supremum
Congemuit, traxitque jugis avolsa ruinam.*

Val.

Val. Flaccus, VI. 383.

*Tunc ruit, ut montis latus, aut ut machina muri,
Quæ scopulis, trabibusque diu, confectaque flammis,
Procubuit tamen, atque ingentem propulit urbem.*

Statius, Theb. VII. 744.

*Sic ubi nubiferum montis latus, aut nova ventis
Solvit hiems, aut victa situ non pertulit ætas;
Desilit horrendus campo timor, arma virosque
Limite non uno, longævaque robora secum
Præcipitans, tandemque exhaustus turbine fesso,
Aut vallem cavat, aut medios intercipit omnes.*

IX. 532.

*Procumbit, Getico qualis procumbit in Hæmo
Seu Boreæ furiis, pulvi seu robore quercus
Cælo mixta comas, ingentemque aëra laxat.
Illam nutantem nemus, Et mons ipse tramiscit,
Qua tellure cadat, quas obruat ordine silvas.*

554.

*Ruit haud alio quam celsa fragore
Turris, ubi innumeros penitus quassata per ictus
Labitur, effractamque aperit victoribus urbem.*

STANZ. XXVII.

What hath poor virgin, for such peril past,
Wherewith you to reward? Accept therefore
My simple self, and service evermore:
And he that high does sit, and all things see
With equal eyes, their merits to restore,
Behold what ye this day have done for me,
And what I cannot quite, requite with usury.

So Virgil, Æn. I. 604.

Grates persolvere dignas

Non opis est nostræ —

Dii tibi, si qua pios respectant numina, si quid

Uſquam

*Uſquam juſtitiae eſt, & mens ſibi conſcia recti
Præmia digna ſerant.*

But it is not to be ſuppoſed he took it from *Virgil*, the thought being very common and obvious.

STANZ. XXX.

At laſt with creeping crooked pace forth came
An old old man, with beard as white as ſnow.

An old old man. The Greeks would ſay, much in the ſame manner, γέρων παλαιός, *Ariſtophanes Acharn.* 677. παλαιός πρεσβύτης, *Juſtin Martyr Dial.* γρηῦς παλαιή, *Homer.*

STANZ. XXXVI.

And there beſide of marble ſtone was built
An altar, carv'd with cunning imagery,
On which true Chriſtians blood was often ſpilt,
And holy Martyrs often doen to die,
With cruel malice and ſtrong tyranny:
Whoſe bleſſed ſprites from underneath the ſtone
To God for vengeance cry'd continually, —

From the *Apocalypſe* vi. 9. *I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the testimony which they held. And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood on them that dwell on the earth.*

STANZ. XLIV.

Fair Lady, then ſaid that victorious knight,
The things that grievous were to do, or bear,
Them to renew, I wote, breeds no delight,
Beſt muſick breeds delight in loathing ear:
But th' only good, that grows of paſſed fear,

Is to be wise, and ware of like again.
 This day's ensample hath this lesson dear
 Deep written in my heart with iron pen,
 That bliss may not abide in state of mortal men.

I cannot think that *Spenser* ever intended to write thus. His argument requires directly the contrary.

Even the best music breeds no delight in a loathing ear, much less can it be agreeable to dwell upon this melancholly subject. Possibly he intended:

Best music breeds dislike in loathing ear,
 and *delight* is either a slip of his pen, or a fault of the Printer, occasion'd it may be by the word *delight* being in the line before.

Iron pen is taken from Job xix. 24. *Oh that my words were now written! — that they were graven with an iron pen —!*

CANTO IX. 26.

Then shall I you recount a rueful case
 (Said he) the which with this unlucky eye
 I late beheld; and had not greater grace
 Me rest from it, had been partaker of the place.
 Perhaps it might be better:

had been partaker on the place.

i. e. I should have killed my self in the same place where I saw another kill himself. See what follows.

STANZ. XXXIX.

Most envious man, that grieves at neighbour's good,
 And fond, that joyest in the woe thou hast, —
grieves for grieveſt. This inaccuracy is very frequent in *Spenser*. So *doth* for *do*, *did* for *didſt*, *drive* for *did drive*, *bath* light for *bath lighted*, according
 their

their decree for according to their decree, confound
for confounded, &c.

STANZ. XLI.

The term of life is limited,
Ne may a man prolong, nor shorten it :
The soldier may not move from watchful sted,
Nor leave his stand, until his captain bed.

*Sted is place, station. Plato Phæd. 'Ος ἐν τῇ Φρεσὶ
ἱερὸς οἱ ἄνθρωποι, καὶ ὁ δὲ ἐν ἑαυτὸν ἐν ταύτῃ λυεῖν
ὁδὸν ὑποδιδέσκειν.*

Cicero De Senect. 20. Vetat Pythagoras injussu im-
peratoris, id est, dei, de præsidio & statione vitæ dece-
dere. Somn. Scip. 3. Nisi Deus is, cujus hoc tem-
plum est omne, quod conspicias, istis te corporis custodiis
liberaverit, huc tibi aditus patere non potest.

Quare & tibi, & piis omnibus retinendus est animus
in custodia corporis : nec injussu ejus, a quo ille est
vobis datus, ex hominum vita migrandum est, ne mu-
nus humanum assignatum a Deo defugisse videamini.

STANZ. XLVIII.

And to his fresh remembrance did reverse
The ugly view of his deformed crimes.

In the imperfect Glossary to Spenser we find : *Re-
verse* (Lat. *revertere*) to return. But here to reverse
signifies, not to return, but to cause to return.

CANTO X. 53.

That blood-red billows like a walled front —
blood-red billows. So he calls the waves of the Red
Sea.

STANZ. LIX.

I see, says the *Red-Cross* Knight to his guide,
that the *New Hierusalem* infinitely surpasses *Cleopolis*,
which I used to think was the finest of all cities.

Most true, then said the holy aged man ;
Yet is *Cleopolis*, for earthly FAME,
The fairest piece that eye beholden can :
And well beseems all knights of noble name,
That covet in th' immortal book of *Fame*
To be eternized, that fame to haunt.

I would read : ——— for earthly frame.

CANTO XI. 4.

Speaking of a Dragon :

But all so soon as he from far descry'd (fill,
Those glistering arms, that heaven with light did
He rous'd himself full blith, and hastned them until.

Statius, *Theb.* V. 556.

tum squamea demum

*Torvus ad armorum radios, fremitumque virorum
Colla movet.*

STANZ. XIII.

in either jaw

Three ranks of iron teeth enanged were.

Ovid, *Met.* III. 34. *triplici stant ordine dentes.*

STANZ. XLVI.

There grew a goodly tree him fair beside, —
Great God it planted in that blessed sted
With his almighty hand, and did it call
The Tree of Life, the crime of our first father's fall.

Why

Why does he call the tree of life, *The crime of our first fathers fall?*

CANTO XII. 42.

Spenser thus concludes this Book :

Now strike your sails, &c.

And in the first Stanza of this Canto :

Behold I see the haven nigh at hand.

This metaphor is often used by ancient poets:

Statius, *Theb.* XII. 809.

Et mea jam longo mœruit ratis æquore portum.

Silv. IV. IV. 89.

Thebais optato collegit carbasa portu.

Virgil, *Georg.* IV. 116.

*Atque equidem, extremo ni jam sub fine laborum
Vela trabam, & terris festinem advertere proram ;—*

Where see Servius.

Juvenal, I. 149. — *Utere velis :
Totos pande sinus.*

Sidonius, *Carm.* XXIV. 99.

*Sed jam sufficit, ecce linque portum,
Ne te pondere plus premam saburræ,
His in versibus ancoram levato.*

Epist. XVI.

*Jam per alternum pelagus loquendi
Egit audacem mea cymba cursum ;
Nec bipertito timuit fluento
Flectere clavum.*

Solvit antennas, &c.

Carm. II. 537.

At mea jam nimii propellunt carbasæ flatus. &c.

Ovid. Art. Amat. I. 779.

Hic teneat nostras ancora jacta rates.

So Art. Amat. III. 784. Remed. 811.

Nemesian, Cyneget. 58.

talique placet dare lintea curæ,

Dum non magna ratis, vicinis sueta moveri

Litoribus, tutosque sinus percurrere remis

Nunc primum dat vela notis, portusque fideles

Linqvit, & Hadriacas audet tentare protellas.

Prose writers use the same metaphor.

BOOK II. CANTO I. 8.

Speaking of a Nymph pursued by *Faunus*:

At last, when failing breath began to faint,
And saw no means to scape, of shame afraid,
She sat her down to weep for sore constraint,
And to Diana calling loud for aid,
Her dear besought, to let her die a maid.
The Goddess heard, ———

Somewhat like the story of *Arethusa* in *Ovid*,
Met. V. 618.

*Fessa labore fugæ, Fer opem, deprendimur, inquam,
Armigeræ, Dictynna, tuæ:
Mota dea est.*

STANZ. XXII.

As when a bear and tyger being met
In cruel fight on Lybick ocean wide,

The propriety of the phrase *Lybic Ocean* will not
be perceiv'd by every reader. By it he means the
Syrtes,

Syrtes, of which see the description in *Lucan*,
IX. 303.

*Syrtes, vel primam mundo Natura figuram
Cum daret, in dubio pelagi terræque reliquit: &c.*

STANZ. XXXIX.

At last when lust of meat and drink was ceas'd.

Homer, *Il.* I. 92.

Ἀυτὰρ ἐπεὶ πόσις καὶ ἐδητύος ἐξ ἔργου ἔσθλο.

Sed postquam potus & cibi desiderium exemerant.

Virgil. *Æn.* VIII. 184,

Postquam exempta fames, & amor compressus edendi.

STANZ. XLVI.

Night was far spent, —
When of his piteous tale he end did make;
Whilst with delight of what he wisely spake,
Those guests beguiled, did beguile their eyes
Of kindly sleep, that did them overtake.

In Homer, *Odyss.* A, when *Ulysses* had related his travels, the Poet adds:

ὣς ἔφατ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

Κληῖθ' μὲν δ' ἔχοντο καὶ μέγα εἰς οὐδέν.

Sic ait: hi autem omnes quieti facti sunt silentio,

Voluptate autem tenebantur per domum obscuram. —

CANTO III. II.

Who seeing one that shone in armour fair.

This is *Braggadochio*, who had just before stollen a horse and a spear. The poet here dresses him in armour, though he leaves us at a loss to guess how he came by it, and though afterwards he presents

presents him as unarm'd. The same sort of observation might be made on several places of this Poem.

STANZ. XVI.

Dotard (said he) let be thy deep advise;
Seems that through many years thy wits thee fail,
And that weak eld hath left thee nothing wise.

Virgil. *Æn.* VII. 440.

Sed te victa situ verique effata senectus
— *Curis nequidquam exercet.*

Claudian, *Bell. Get.* 521.

mentis inops fraudataque sensibus ætas.

Ovid. *Met.* VI. 37.

Mentis inops, longaue venis confecta senecta,
Et nimium vixisse diu nocet.

STANZ. XXIII.

So passing piercant, and so wondrous bright,
As quite bereav'd the rash beholders sight.
Instead of bereaved him of sight.

So V. IV. 10.

Thinking to have her grief by death bereav'd.

V. V. 37.

Thro' which she might his wretched life bereave.

STANZ. XXXI.

Such as Diana by the sandy shore
Of swift Eurotas, or on Cynthus green,
Where all the Nymphs have her unwares forlore,
Wand'reth alone with bow and arrows keen,
To seek her game: or as that famous queen

Of

ON SPENSER.

Of Amazons, whom Pyrrhus did destroy,
The day that first of Priam she was seen,
Did shew her self in great triumphant joy,
To succour the weak state of sad afflicted Troy.

Virgil. *Æn.* I. 502.

*Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros.*

I know not what authority our Poet had, to call
Eurotas swift, unless perhaps that of *Statius*, who
calls him *torrens*, *Theb.* VIII. 432.

Hic & mente Laton, crudi torrentis alumnus —

He tells us, that *Penthesilea* was slain by *Pyrrhus*:
All the ancient writers say by *Achilles*.

STANZ. XXXII.

When she at last him spying, thus bespake;
Hail groom, didst thou not see a bleeding hind,
Whose right haunch earst my stedfast arrow strake?
If thou didst, tell me, that I her may overtake.

Wherewith reviv'd this answer forth he threw;
O Goddess! (for such I thee take to be)
For neither doth thy face terrestrial shew,
Nor voice sound mortal; &c.

From Virgil, *Æn.* I. 325.

Ac prior, Heus, inquit, juvenes, monstrate, &c.
*O (quam te memorem?) virgo. Namque baud tibi vultus
Mortalis, nec vox hominem sonat. O, dea certe;*

STANZ. XXXV.

But lo! my lord, my liege, whose warlike name
Is far renown'd through many bold emprise;
One would think it should be many a bold emprise,
as I. I. 1. marks of many a bloody field. III. VIII. 12.

many

many a costly ornament. IV. I. 9. *many a lovely dame.* 29. *gather'd many a day.* IV. III. 38. *many a gorgeous ornament.* IV. IV. 17. *in many a battle.* 26. *many a warlike swain.* IV. XI. 36. *many a band.* V. V. 21. *many a day.* VI. VII. 29. *many a wight.* VI. XII. 33. *many a forged lie.* Shepherd's Calend. *many a weed.* &c. &c. But II. III. 15. we find :

And oft approv'd in *many hard* assay.

And VI. VI. 4.

And proved oft in *many perilous* fight.

STANZ. XLI.

Before her [Honour's] gate high God did sweat
And wakeful watches ever to abide : (ordain,
But easy is the way, and passage plain
To Pleasures palace ; it may soon be spy'd ;
And day and night her doors to all stand open wide.

Hesiod, *Egy.* 287.

Τὴν μάλιστα κακότηθα, καὶ ἱλαδὸν εἰς ἐλῆδός
Ῥηιδιώς. ὀλίγη [λείη] μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.
Τῆς δ' ἀρετῆς ἰδρωτὰ θεοὶ προπαροῖσθαι ἔθνησαν
Ἀθάνατοι, μακρὸς γὰρ καὶ ὄρεθι οἶμα ἐπ' ἀνλήν,
καὶ τευχύς.

*Malitiam quidem cumulatim etiam capere
Facile est : brevis quippe via est, et in proximo habitat.
Ante virtutem vero sudorem Dii posuerunt
Immortales. longa vero atque ardua via est ad illam,
Primumque aspera.*

STANZ. XLII.

The foolish man ———

Thought in his bastard arms her to embrace :

I used

I used to think it should be *dastard*. But *Spenser* seems to use *bastard* for *mean, contemptible*. So I.
VI. 24.

To banish cowardise and bastard fear.

CANTO IV. 4.

The Poet thus describes *Occasion* :

And him behind, a wicked Hag did stalk,
In ragged robes, and filthy disarray;
Her other leg was lame, that she no'te walk,
But on a staff her feeble steps did stay:
Her locks, that loathly were and hoary gray,
Grew all afore, and loosely hung unroll'd;
But all behind was bald, and worn away,
That none thereof could ever taken hold,
And eke her face ill-favour'd, full of wrinkles old.

Phædrus, V. 8. *Occasio depicta*.

*Cursum volucris pendens in novacula
Calvus, comosa fronte, nudo corpore,
Quem si occuparis, teneas: elapsum semel
Non ipse possit Jupiter reprehendere;
Occasionem rerum significat brevem.
Effectus impediret ne segnis mora,
Finxere antiqui talem effigiem Temporis.*

In the *Anthologia* :

Εἰς ἄγαλμα τῆς Καίρης
Ποσειδίππῃ

Τίς; πόθεν ὁ πλάσης; Σικυώνι. ἔνομα δὲ τίς;
Λύσιππ. σὺ ᾧ, τίς; Καίρης ὁ πανδαμάτωρ.
Τίπτε δ' ἐπ' ἄκοι βέβηκας; αἰεὶ τροχάω. τί δὲ ταρσὺς;
Ποσσὶν ἔχεις διφυεῖς; ἵπταμ' ὠπηνέμι.
Χερεῖ ᾧ δεξιτερῇ τί φέρεις ξυρὸν; ἀνδραγαθὶ δαῖγμα,
Ὡς ἀκμῆς πάσης ὀξύτερον τελέειω.

H

H

Ἡ δὲ κόμη, τί κατ' ὄψιν; Ἰωνιῶσιν λαβίδῃ.
 Νῆ Δία· ταῖς ὀπίθεν πρὸς τί Φαλακρὸς πέλει;
 Τὸν γὰρ ἄπαξ πλῆνοισι παρεδρέξαντά με ποσσίν,
 Οὐτίς ἔθ' ἱμείρων δρεφέται ἐξόπιθεν.
 Τοῖον ὁ τεχνίτης μὲ διέπλασεν εἵνεκεν ὑμέων,
 Ξάνε, ἢ ἐν προθύροισι θῆκε διδασκαλίην.

Which Bergius thus translates :

*Quæ patria artificis? Sicyon. quid nominis autem?
 Lysippus. Quæ tu? Occasio cuncta domans.
 Cur rotulæ insists? circumferor usque. quid alas
 Affixi pedibus? me levis aura rotat.
 Cur dextræ est inserta novacula? Scilicet anceps
 Cessantes acies hæc mea ferre nequit.
 Quid crinita autem frons monstrat? ut obvia prenda.
 Cur calvum parte est posteriore caput?
 Quod semel oblatam qui me permittit abire,
 Copia ei in reliquum non datur ulla mei.
 Ingeniosa manus talem tibi me dedit, bospes,
 Ut fias istis cautus ab indiciis.*

Ausonius, Epigram. XII.

In simulacrum Occasionis & Pœnitentiæ.

*Cujus opus? Phidias, qui signum Pallados, ejus,
 Quique Jovem fecit. tertia palma ego sum.
 Sum dea, quæ rara, & paucis Occasio nota.
 Quid rotulæ insists? Stare loco nequeo.
 Quid talaria babes? Volucris sum. Mercurius quæ
 Fortunare solet, tardo ego, quum volui.
 Crine tegis faciem. Cognosci nolo. Sed heus tu
 Occipiti calvo es. Ne tenear fugiens.
 Quæ tibi juncta comes? Dicat tibi. Dic rogo quæ sis.
 Sum dea, cui nomen nec Cicero ipse dedit.
 Sum dea quæ facti, non factique exigo pœnas.
 Nempe ut pœniteat, sic Metancea vocor.
 Tu modo dic, quid agat tecum? si quando volavi,
 Hæc manet. hanc retinent, quos ego præterii.*

*Tu quoque, dum rogitas, dum percontando moraris,
Elapsam dices me tibi de manibus.*

See the Commentators on *Phædrus* and *Ausonius*.

STANZ. XIV.

Guyon binds *Furor* :

And both his hands fast bound behind his back
And both his feet in fetters to an iron rack.

With hundred iron chains he did him bind,
And hundred knots that did him sore constrain;
Yet his great iron teeth he still did grind,
And grimly gnash threatning revenge in vain, &c.

Virgil. *Æn.* I. 298.

Furor impius intus

*Sæva sedens super arma, & centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento.*

STANZ. XVIII.

Our selves in league of vowed love we knit :
In which we long time without jealous fears,
Our faulty thoughts continu'd, as was fit.

So *Hughes's* Edit. and Fol. Ed. 1679. It should be :

Or faulty thoughts ———

STANZ. XLV.

Vile knight (bray,
That knights and knighthood doth with shame up-
And shew't th' ensample of thy childish might,
With silly weak old woman thus to fight ;
Great glory and gay spoil sure hast thou got, —

Alluding to Virgil, *Æn.* IV. 93.

Egregiam vero laudem & spolia ampla refertis,

*Tuque puerque tuus, magnum & memorabile nomen,
Una dolo Divum si fœmina victa duorum est.*

CANTO V. 12.

With that he cry'd, Mercy, do me not die,
Ne deem thy force by Fortune's doom unjust,
That hath (mauger her spight) thus low me laid in dust.

A Friend of mine thinks it might be:

*Ne deem thy force, but Fortune's doom unjust,
That hath ———*

*Deem it not to be thy force, but the unjust doom of
Fortune, that hath overthrown me. Do not ascribe it
to thy strength, but to unjust Fortune.*

*Spenser here says: Mauer her spight. And a-
gain, III. V. 7.*

But froward fortune and too froward night
Such happinefs did (maulger) to me spight.

Perhaps he uses *mauger* in these places, as an imprecation, *Curse on it*. These are proposed as uncertain conjectures. In III. IV. 15. and in other places he uses *mauger* in the common way, *mauger thee, in spight of thee*: but again he uses it in a different way, IV. IV. 40.

STANZ. XV.

Vain others overthrows, *whose* self doth overthrow.
What if we should read?

Vain others overthrows who's self doth overthrow.

*In vain he overthrows others, who his (or him) self
doth overthrow. But perhaps it is as Spenser wrote
it.*

STANZ.

STANZ. XXXI.

And on the other side a pleasant grove
 Was shot up high, full of the stately tree,
 That dedicated is t' Olympick Jove,
 And to his son Alcides, when as he
 Gain'd in Nemæa goodly victory.

It is not easy to know what *Spenser* had in his mind here. At the *Olympic* games the victors were crown'd *oleastro*, *fera oliva* says *Statius*, at the *Nemæan* games, *apio*. I know of no victory which *Hercules* gained in *Nemæa*, except his killing the Lion there. *Hercules* was crowned *oleastro* at the *Olympic* games. His favourite tree however was the poplar.

STANZ. XXXVI.

— Up, up, thou womanish weak knight,
 That here in ladie's lap entomb'd art,
 Unmindful of thy praise and prowest might.

Virgil. *Æn.* IV. 265.

*Tu nunc Carthaginiæ altæ
 Fundamenta locas, pulchramque uxoriæ urbem
 Exstruis, heu, regni rerumque oblite tuarum.*

CANTO VI. 15.

Speaking of fruits and flowers:

Whilst nothing envious Nature them forth throws
 Out of her fruitful lap.

Lucretius, V. 34.

*quando omnibus omnia large
 Tellus ipsa parit, Naturaque dædala rerum.*

STANZ. XVI.

The Lilly, lady of the flowring field,

The

The Flower-de-luce, her lovely paramour,
 Bid thee to them thy fruitless labours yield,
 And soon leave off this toilsom weary stour:
 Lo! lo! how brave she decks her bounteous bower
 With silken curtains and gold coverlets,
 Therein to shrowd her sumptuous Belamour,
 Yet neither spins nor cards, ne cares nor frets,
 But to her mother Nature all her care she lets.

A manifest allusion to those sacred words: *Consider the lillies of the field how they grow; they toil not, neither do they spin.* The Poet ought not to have placed them where he has.

STANZ. XXXII.

Wo worth the man
 That first did teach the cursed steel to bite,
 In his own flesh, and make way to the living spright.

Tibullus, I. XI. 1.

*Quis fuit, horrendos primus qui protulit enses?
 Quam ferus, & vere ferreus ille fuit!*

CANTO VII. 16.

But later ages pride (like corn-fed steed)
 Abus'd her plenty, and fat-swoln encrease
 To all licentious lust.

Alluding perhaps to Deuteronomy xxxii. 15. *But Jeshurun waxed fat and kicked.*

STANZ. XV.

But would they think with how small allowance
 Untroubled Nature doth her self suffice, &c.

Lucan, IV. 377.

*Discite quam parvo liceat producere vitam,
 Et quantum Natura petat.*

STANZ.

STANZ. XVII.

Then gan a curfed hand the quiet womb
Of his great Grandmother with steel to wound,
And the hid treasures in her sacred tomb
With facrilège to dig.

Ovid. *Met.* I. 138.

Itum est in viscera terræ :

*Quasque recondiderat, Stygiisque admoverat umbris,
Effodiuntur opes, irritamenta malorum.*

STANZ. XXI.

At length they came into a larger space,
That stretch'd it self into an ample plain,
Through which a beaten broad highway did trace,
That streight did lead to Pluto's griesly reign.
By that way's side, there sat infernal Pain,
And fast beside him sat tumultuous Strife,
The one in hand an iron whip did strain,
The other brandished a bloody knife, (life.
And both did gnash their teeth, and both did threaten

On th' other side, in one consort there sate
Cruel Revenge, and rancorous Despight,
Disloyal Treason, and heart-burning Hate :
But gnawing Jealousy, out of their sight
Sitting alone, his bitter lips did bite ;
And trembling Fear still to and fro did fly,
And found no place where safe he shroud him
Lamenting Sorrow did in darkness lie, (might;
And Shame his ugly face did hide from living eye.

And over them sad Horror, with grim hue,
Did always soar, beating his iron wings ;
And after him owls and night-ravens flew,
The hateful messengers of heavy things,

Of

Of death and dolour telling sad tidings ;
 Whiles sad Celeno, sitting on a clift,
 A song of bale and bitter sorrow sings,
 That heart of flint asunder would have rift :
 Which having ended, after him she flieth swift.

All these before the gates of Pluto lay,
 By whom they passing, spake unto them nought.--
 At last, him to a little door he brought,
 That to the gate of Hell, which gaped wide,
 Was next adjoining, ne them parted ought :
 Betwixt them both was but a little stride,
 That did the house of Riches from Hell-mouth divide.

Before the door sat self-consuming Care,
 Day and night keeping wary watch and ward,
 For fear lest Force or Fraud should unaware
 Break in, and spoil the treasure there in guard ;
 Ne would he suffer Sleep once thitherward
 Approach, albe his drowsy den were next :
 For next to Death is Sleep to be compar'd ;
 Therefore his house is unto his annex : (betwixt.
 Here Sleep, there Riches, and Hell-gate them both
 Compare this with the following passages.

Virgil. *Æn.* VI. 273.

*Vestibulum ante ipsum primisque in faucibus Orci
 Luctus & ultrices posuere cubilia Curae ;
 Pallentesque habitant Morbi, tristisque Senectus,
 Et Metus, & malesuada Fames, & turpis Egestas,
 Terribiles visu formæ : Letumque, Laborque :
 Et consanguineus Leti Sopor, & mala mentis
 Gaudia, mortiferumque adverso in limine Bellum,
 Ferreique Eumenidum thalami, & Discordia demens
 Vipereum crinem vittis innexa cruentis.*

Mr. Hughes has taken notice of this passage of Virgil.

-Seneca,

Seneca, *Herc. Fur.* 686.

*Palus inertis sæda Cocyti jacet ;
Hic vultur, illic luctifer bubo gemit,
Omenque triste resonat infaustæ strigis ;
Horrent opaca fronde nigrantes comæ,
Taxo imminente ; quam tenet segnis Sopor,
Famesque mæsta tabido rictu jacens ;
Pudorque serus conscios vultus tegit :
Metus, Pavorque, Funus & frendens Dolor,
Aterque Luctus sequitur, & Morbus tremens,
Et cincta ferro Bella : in extremo abdita
Iners Senectus adjuvat baculo gradum.*

Statius, in his description of the House of Mars,
Theb. VII. 47.

Primis salit Impetus amens

*E foribus, cæcûmque Nefas, Iræque rubentes,
Exsanguisque Metus, occultisque ensibus adstant
Insidiæ, geminumque tenens Discordia ferrum.
Innumeris strepit aula Minis. tristissima Virtus
Stat medio, lætusque Furor, vultuque cruento
Mors armata sedet.*

Claudian in *Ruf.* I. 30.

Nutrix Discordia belli,

*Imperiosa Fames, leto vicina Senectus,
Impatiensque sui Morbus, Livorque secundis
Anxius, & scisso mærens velamine Luctus,
Et Timor, & cæco præceps Audacia vultu,
Et Luxus populator opum, quem semper adhærens
Infelix humili gressu comitatur Egestas,
Fædaque Avaritiæ complexæ pectora matris
Insomnes longo veniunt examine Curæ.*

Lactantius, or whoever is the author of the Poem
de Phœnice, v 15.

*Non hic exanguis morbi, non ægra senectus,
Nec mors crudelis, nec metus asper adit,*

I

Nec

*Nec scelus infandum, nec opum vesana cupido,
Aut Mars, aut ardens cædis amore furor.
Luctus acerbus abest, & egestas obsita pannis,
Et curæ insomnes, & violenta fames.*

Where *Morbi, Senectus, Mors, Metus, Scelus, Cupido, Furor, Luctus, Egestas, Curæ, Fames*, should be in Capitals, they being all Persons.

In what *Spenser* says of *Celæno*, he had *Virgil* in view, *Æn.* III. 245.

*Una in præcelsa consedit rupe Celæno
Infelix vates, rupitque hanc pectore vocem.*

Pluto's griesly reign, regnum Plutonis.

STANZ. XXIX.

But a faint shadow of uncertain light ;
Such as a lamp, whose life does fade away :
Or as the moon, clothed with cloudy night,
Does shew to him, that walks in fear and sad affright.

Virgil. Æn. VI. 268.

*Ibant obscuri sola sub nocte per umbram,
Quale per incertam lunam sub luce maligna
Est iter in silvis : ubi cælum condidit umbra
Jupiter, & rebus nox abstulit atra colorem.*

STANZ. XXXVI.

One with great bellows gather'd filling air,
And with forc'd wind the fuel did inflame ;
Another did the dying bronds repair
With iron tongs, and sprinkled oft the same
With liquid waves, fierce *Vulcan's* rage to tame ;
Who mastering them, renew'd his former heat :
Some scum'd the dross that from the metal came ;
Some stir'd the molten ore with ladles great ;
And every one did swink, and every one did sweat.

Virgil.

Virgil. *Æn.* VIII. 449.

*Alii ventosis follibus auras
Accipiunt redduntque: alii stridentia tingunt
Æra lacu. gemit inpositis incudibus antrum.*

See Homer, *Il.* Σ. 468.

STANZ. XLVI.

Speaking of the Daughter of Mammon:

There as in gliftring glory she did sit,
She held a great gold chain ylinked well,
Whose upper end to highest heaven was knit,
And lower part did reach to lowest hell;
And all that press did round about her swell,
To catchen hold of that long chain, thereby
To climb aloft, and others to excell:
That was Ambition, rash desire to fly,
And every link thereof a step of dignity.

To fly, not explain'd in the Glossary to Spenser, is
to soar, to ascend. III. II. 36.

Love can higher stie
Than reason's reach.

stigan is, to ascend, *stigele*, a ladder, *stighel*, a
step. I have been told, that they call a ladder a
stie in the North, but pronounce it stee.

STANZ. LII.

There mournful Cypress grew in greatest store,
And trees of bitter gall, and heben sad,
Dead-sleeping poppy, — and Cicuta bad,
With which th' unjust Athenians made to die
Wise Socrates, who thereof quaffing glad
Pour'd out his life, and last philosophy
To the fair Critias, his dearest belamy.

He had no authority, I presume, for what he says of *Socrates* and *Critias*. *Critias* had been a disciple of *Socrates*, but he hated his master. Here is the story of which I suppose *Spenser* had a confused idea: *Quam me delectat Tberamenes! quam elato animo est! etsi enim flemus, cum legimus, tamen non miserabiliter vir clarus emoritur. qui cum conjectus in carcerem triginta jussu tyrannorum, venenum ut sitiens obduxisset, reliquum sic e poculo eiecit, ut id resonaret: quo sonitu reddito, arridens, Propino, inquit, hoc pulcro Critiæ, qui in eum fuerat teterimus.* Cicero *Tusc. Disp. l. 40.*

STANZ. LV.

Here eke that famous golden apple grew,
The which emongst the gods false Ate threw;
For which th' Idæan Ladies disagreed.

He calls boldly, but elegantly enough, *Idæan Ladies* those Goddesses,

— *quas pastor viderat olim*
Idæis tunicam ponere verticibus.

CANTO VIII. I.

And is there care in heaven? and is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is: else much more wretched were the case
Of men than beasts. But O th' exceeding grace
Of highest God! that loves his creatures so,
And all his works with mercy doth embrace,
That blessed Angels he sends to and fro
To serve to wicked man, to serve his wicked foe.

How oft do they their silver bowers leave,
To come to succour us, that succour want?
How oft do they with golden pinions cleave

The

The flitting skies, like flying pursuivant,
 Against foul fiends to aid us militant?
 They for us fight, they watch and duly ward,
 And their bright squadrons round about us plant,
 And all for love, and nothing for reward:
 O why should heavenly God to men have such regard!

These are fine lines, and would not suffer by being compar'd with any thing that *Milton* has said upon this subject.

STANZ. V.

A description of an Angel:

Beside his head there sat a fair young man,
 Of wondrous beauty, and of freshest years,
 Whose tender bud to blossom new began,
 And flourish fair above his equal peers:
 His snowy front curled with golden hairs,
 Like Phœbus' face adorn'd with sunny rays,
 Divinely shone; and two sharp winged shears,
 Decked with diverse plumes, like painted jays,
 Were fixed at his back, to cut his airy ways.

Like as Cupido on Idæan hill,
 When having laid his cruel bow away —

Compare this with *Milton's* description of *Raphael*,
 V. 277.

Six wings he wore to shade
 His lineaments divine; the pair that clad
 Each shoulder broad, came mantling o'er his breast
 With regal ornament; the middle pair
 Girt like a starry zone his waste, and round
 Skirted his loins and thighs with downy gold
 And colours dipt in heaven; the third his feet
 Shadow'd from either heel with feather'd mail
 Sky-tinctur'd grain.

STANZ.

STANZ. XI.

And strifeful Atin in their stubborn mind
 Coals of contention and hot vengeance tin'd.
to time is to light, to kindle.

III. III. 57.

Her hearty words so deep into the mind
 Of the young damzel sunk, that great desire
 Of warlike arms in her forthwith they tin'd.

III. VII. 15.

No love, but brutish lust, that was so beastly tin'd.
 And in other places. But he often uses it in a different way. See IV. VII. 30. IV. XI. 36. II. XI. 21.

STANZ. XVI.

What hearfe or steed (said he) should he have dight,
 But be entombed in the raven or the kite?

Gorgias Leontinus called vulturs *living sepulchres*, γύπες ἐμψυχοι τάφοι. for which he incurred the indignation of *Longinus*; whether justly or no I shall not say.

There is a thought not very unlike it in *Milton's Samson Agonistes*, where *Samson* complaining of his blindness, says:

To live a life half dead, a living death,
 And buried; but O yet more miserable!
My self, my sepulcher, a moving grave,
 Buried, yet not exempt
 By privilege of death and burial
 From worst of other evils. —

STANZ.

STANZ. L.

Nought booted it the Paynim then to strive:
 For, as a bittur in an eagles claw,
 That may not hope by flight to scape alive,
 Still waits for death with dread and trembling
 So he ——— (awe;

Ovid. *Met.* VI. 516.

*Non aliter, quam cum pedibus prædator obuncis
 Deposuit nido leporem Jovis ales in alto:
 Nulla fuga est capto: spectat sua præmia raptor.*

Virgil. *Æn.* XI. 721.

*Quam facile accipiter saxo sacer ales ab alto
 Consequitur pennis sublimem in nube columbam,
 Comprensamque tenet, pedibusque eviscerat uncis:
 Tum cruor, & volvæ labuntur ab æthere plumæ.*

See a beautiful Fable in *Hesiod*, *Egy.* 203.

Ἦδ' ἰγὴξ προσέειπεν ἀνδρὶα ποικιλόδετρον, κ. τ. ε.

STANZ. LII.

Fool, said the Pagan, I thy gift defy:
 But use thy fortune as it doth befall.

Virgil. *Æn.* XII. 932.

Utere sorte tua,

STANZ. LIII.

Guyon says to the old Palmer:

Dear Sir, whom wandring to and fro
 I long have lack'd, I joy thy face to view.

So *Hughes's* Edit. and *Fol. Ed.* 1679. But it ought to be *Dear Sire*. In this Canto the Palmer is often call'd *Sire*, as also in other Canto's in this Book.

STANZ.

STANZ. LV.

And to the Prince *with bowing* reverence due,
As to the patron of his life, thus said:

I dare not affirm that it should be:

And to the Prince bowing with reverence due,

But see II. IX. 26. II. IX. 36. IV. II. 23. IV.
III. 5. I. X. 45.

— to her with reverence rare
He humbly louted.

CANTO IX. 13.

Some with unwieldy clubs, some with long spears,
Some rusty knives, some staves in fire warm'd.

Statius, *Theb.* IV. 64.

*Pars gesa manu, pars robora flammis
Indurata diu.*

Q. Curtius, III. 2. *Invieta bello manus, fundis,
credo, & hastis igne duratis repellentur.*

Virgil. *Æn.* VII. 523.

*Non jam certamine agresti,
Stipitibus duris agitur, sudibusve præustis;*

Arrian *Indic.* c. 24. Λόγχας ᾗ ἐφόρεον παχέας,
μέγεθός, ὡς ἐξαπήμεας· αἰωνὴ δ' ἐκ ἐπὶν σιδηρεῖ,
ἀλλὰ τὸ ὅξυ αὐτῇσι πεπερικλυμένον τὸ αὐτὸ ἐπόνει.
*Lanceas gerebant crassas, sex cubitos longas. Cuspis
ferrea non erat, sed igne tosta atque acuta eandem vim
& efficaciam exferebat.*

STANZ. XXI.

But of thing like to that Egyptian slime,
Whereof king Nine whilom built Babel tower.

That

That is, like to *bitumen*, which why he calls *Ægyptian slime* I can't conceive. He might have said :

like to that *Assyrian slime*,

STANZ. XLI.

And ever and anon with rosie red
The bashful blood her snowy cheeks did die,
That her became, as polish'd ivory,
Which cunning craftsman's hand hath overlaid
With fair vermilion —

From Virgil, *Æn.* XII. 64.

*Accepit vocem lacrimis Lavinia matris,
Flagrantis perfusa genas: cui plurimus ignem
Subjecit rubor, & calefacta per ora cucurrit,
Indum sanguineo veluti violaverit ostro
Si quis ebur, aut mixta rubent ubi lilia multa
Alba rosa: talis virgo dabat ore colores.*

V. III. 23.

Whereto her bashful shamefacedness yrought
A great increase in her fair blushing face;
As roses did with lillies interlace.

Homer. *Il.* Δ. 141.

Ὡς δ' ὅτε τις τ' ἐλέφαντα γυνὴ φοῖνικι μῆνη
Μηρός, ἢ ἐκάειγε —

*Veluti quando aliqua ebur mulier purpura tinxerit
Mæonia, vel Caria, —*

Claudian. *R. Prof.* I. 271.

*niveos infecit purpura vultus
Per liquidas succensa genas: castæque pudoris
Illuxere faces. non sic decus ardet eburnum,
Lydia Sidonio quod femina tinxerit ostro.*

Statius, *Achill.* I. 304.

fax vibrata medullis
In vultus, atque ora redit, lucemque genarum
Tinguit, & impulsus tenui sudore pererrat.
Lactea Massageta veluti cum pocula fuscant
Sanguine puniceo, vel ebur corrumpitur ostro.

Ovid. *Amor.* II. V. 34.

At illi
Conscia purpureus venit in ora pudor,
Quale rosæ fulgent inter sua lilia mixta:
Aut ubi cantatis Luna laborat equis:
Aut quod, ne longis flavescere possit ab annis,
Mæonis Assyrium semina linxit ebur.

Met. IV. 330.

erupuisse decebat.
Hic color aprica pendentibus arbore pomis,
Aut ebori tincto est.

Many more passages of ancient writers might be added where these favourite comparisons occur.

CANTO X. 1.

Who now shall give unto me words and sound,
 Equal unto this haughty enterprise?
 Or who shall lend me wings, with which from
 My lowly verse may loftily arise, — (ground
 Argument worthy of Mæonian quill, —

This solemn invocation is somewhat like that in
 Ovid, *Fast.* II. 119.

Nunc mihi mille sonos, quoque est memoratus Achilles,
Vellem, Mæonide, pectus inesse tuum.
Deficit ingenium, majoraque viribus urgent.
Hæc mihi præcipuo est ore canenda dies.

STANZ.

STANZ. XV.

Untill a nation strange _____
 — Did themselves through all the North display:
 Untill that Locrine for his realms defense
 Did head against them make, and strong munificence.

Quere, Whether by making strong munificence he means, he fortified himself against them.

STANZ. XXIII.

The second Brute (the second both in name,
 And eke in semblance of his puissance great) —

Virgil. *Æn.* VI. 768.

— *Et qui te nomine reddet*
Silvius Æneas, pariter pietate vel armis
Egregius, —

STANZ. XXV.

And with sweet science mollify'd their stubborn hearts.

Ovid.

Adde quod ingenuas didicisse fideliter artes
Emollit mores, nec finit esse feros.

STANZ. XXXIV.

In whose sad time blood did from heaven rain.
 A prodigy not unfrequent, if you will believe an-
 cient poets and historians.

STANZ. XLV.

Then all the sons of these five brethren reign'd
 By due success, and all their nephews late.

nephews are *nepotes*, *grandsons*. So before, II. VIII. 29.

Indeed, then said the Prince, the evil done
Dies not, when breath the body first doth leave;
But from the grandfire to the nephew's son,
And all his seed the curse doth often cleave, —
*from the grandfire to the nephew's son, to the third
and fourth generation. So in many other places.*

STANZ. LVI.

Or to *Hyfipbil'* or to *Thomiris*.

Tamyris it should be, though 'tis likely enough that
Spenser might write it as it is printed. But he surely
never intended *Hyfipbil'*. It should be *Hypsiphyl'*,
Hypsiphyle.

STANZ. LXX.

It told, how first *Prometheus* did create
A man of many parts from beasts deriv'd,
And then stole fire from heav'n to animate
His work, for which he was by *Jove* depriv'd
Of life himself, and heart-strings of an eagle riv'd.
That *Jupiter* slew *Prometheus* is a fiction of our
Poet.

STANZ. LXXIII.

Then *Elfinor*, who was in magick skill'd;
He built by art upon the glassy sea
A bridge of brass, whose sound heavens thunder
seem'd to be.

Virgil. *Æn.* VI. 585.

*Vidi & crudelis dantem Salmoneæ pænas,
Dum flammæ Jovis & sonitus imitatur Olympi.
Quatuor hic investus equis, & lampada quassans,*

Per

*Per Graium populos, mediæque per Elidis urbem
Ibat ovans, divumque sibi poscebat honorem,
Demens! qui nimbos, & non imitabile fulmen
Ære & cornipedum pulsu simularat equecrum.*

CANTO XI. 4.

Ere long, they rowed were quite out of sight,
And fast the land behind them fled away.

Virgil. *Æn.* III. 72.

Provebimur portu: terræque urbesque recedunt.

STANZ. XI.

Likewise that same third fort, that is the Smell
Of that third troop was cruelly assay'd:
Whose hideous shapes were like to fiends of hell;
Some like to hounds, some like to apes *dismay'd*,
Some like to puttocks all in plumes array'd:

dismay'd is *frightned*. But I can hardly think that *Spenser* uses it here in that sense. Possibly by *dismay'd* or *dismade* he means *ugly*, *ill shaped*. In French *malfait*. *Quære*, whether it should be, *mif-made*.

STANZ. XVIII.

Speaking of a flood:

And the sad husbandman's long hope doth throw
Adown the stream, and all his vows make vain.

Ovid. *Met.* I. 272.

*Sternuntur segetes, & deplorata coloni
Vota jacent; longique perit labor irritus anni.*

Virgil. *Georg.* I. 224.

anni spem credere terræ.

STANZ.

STANZ. XIX.

The fierce Spumador born of heavenly seed,
Such as Laomedon of Phœbus' race did breed.

Jupiter gave immortal horses to *Tros*, which were
afterwards possess'd by *Laomedon*.

STANZ. XXXV.

Thereby there lay
An huge great stone, which stood upon one end,
And had not been removed many a day;
Some land-mark seem'd to be, or sign of sundry way.

The same he snatch'd, and with exceeding sway
Threw at his foe.

Virgil. *Æn.* XII. 896.

Saxum circumspicit ingens

*Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis. —
Ille manu raptum trepida torquebat in hostem.*

STANZ. XLII.

'Twixt his two mighty arms him up he snatch'd, &c.
The combat of Prince *Arthur* with *Maleger* is taken
from that of *Hercules* with *Antæus*. Compare
Spenser with *Lucan*, IV. 693, &c.

CANTO XII. 23.

Bright *Scolopendraes*, arm'd with silver scales,
Mighty *Monoceros*, with immeasur'd tails.

I would read:

Mighty Monoceroses with immeasur'd tails.

So II. X. 8.

As far exceeded men in their *immeasur'd* mights.

STANZ.

STANZ. XXIV.

Huge Ziffus, whom mariners eschew
No less than rocks (as travellers inform)

I fancy he means *Xiphias*.

STANZ. XXV.

All these, and thousand thousands many more,
And more deformed monsters thousand fold,
With dreadful noise, and hollow rumbling roar,
Came rushing in the foamy waves enroll'd,
Which seem'd to flie for fear them to behold.

Spenser is very modest here, *seem'd to flie*, though
in other places he talks in another strain. *Racine*,
in his *Phædra*, upon a subject like this, says more
boldly :

*Cependant, sur le dos de la plaine liquide
S'élève à gros bouillons une montagne humide.
L'onde approche, se brise, & vomit à nos yeux
Parmi des flots d'écume un monstre furieux.
Son front large est armé de cornes menaçantes.
Tout son corps est couvert d'écailles jaunissantes.
Indomtable taureau, dragon impétueux,
Sa croupe se recourbe en replis tortueux.
Ses long mugissements font trembler le rivage ;
Le Ciel avec horreur voit ce monstre sauvage ;
La Terre s'en émeut ; l'air en est infecté ;
Le flot qui l'apporta recule épouvanté.*

You may see, in some Editions of Boileau, what he
and *La Motte* have said upon these lines.

STANZ. XXXI,

Speaking of the Mermaids :

They were fair ladies, till they fondly striv'd

With

With th' Heliconian Maids for maistry;
 Of whom they overcome, were depriv'd
 Of their proud beauty, and th' one moiety
 Transform'd to fish, for their bold surquedry:
 But th' upper half their hue retained still,
 And their sweet skill in wonted melody;
 Which ever after they abus'd to ill,
 T' allure weak travellers, whom gotten they did kill.

It is plain by this and by what follows, that *Spenser* designed here to describe the Mermaids as Sirens. He has done it contrary to mythology: for the Sirens were not part women and part fishes, as *Spenser* and other moderns have imagined, but part women and part birds. They were the daughters of one of the Muses, as some relate. We learn from the Emperor *Julian* that they contended with the Muses, but that the Muses overcame them, took their wings away, and adorned themselves with them as with trophies, and in token of their victory. Ἀλλὰ ἔδ' ὁ Θαρύειδ' τῷ Θρακῷ τελευτήν ἤκουσεν, ὃς ταῖς Μούσαις ἐν ἰσχυρῷ ἀνιέφ' ἐξέτατο, τί δ' ὁ δαῖ τὰς Σειρήνας λέγειν, ὡν ἐστὶ τὸ πλεον ὅτι τῷ μετώπῳ φέρουσιν αἱ νικήσασαι. Epist. XLI.

STANZ. XXXII.

So now to Guyon, as he pass'd by,
 Their pleasant tunes they sweetly thus apply'd;
 O thou fair son of gentle Fairy,
 That art in mighty arms most magnify'd
 Above all knights, that ever battle try'd,
 O turn thy rudder hitherward a while:—
 With that the rolling sea resounding soft,
 In his big base them fitly answered, &c.

This song of the Mermaids is copied from *Homer*, *Odyss.* M. 184. where the Sirens say to *Ulysses*:

Δδ'ε'

Δούρ' ἄγ' ἰὼν πολύαιν' Ὀδυσσεύ, μέγα κῦδ' Ἀχαιῶν,
 Νῆα καλίστησον, ἵνα νωϊτέρην ὅπ' ἀκέρσης.
 Οὐ γάρ πω τις τῇδε κ. τ. ε.

*O decus Argolidum, quin puppim flectis Ulysses,
 Auribus ut nostros possis agnoscere cantus.
 Nam nemo hæc unquam &c.*

What follows in Spenser

With that the rolling sea resounding soft —
 is very beautiful, and is his own invention, as far
 as I know.

STANZ. XXXVII.

Said then the Palmer; Lo where does appear
 The sacred soil, where all our perils grow!
 Therefore, Sir knight, your ready arms about you
 throw.

The sacred soil was the place where the Enchantress
 lived: therefore I conclude that by *sacred* he means
curled, detestable, according to that use of the word
sacer. So V. XII. 1.

O sacred hunger of ambitious minds,
 And impotent desire of men to reign!

sacred hunger. sacra fames. impotent desire, as in
 Latin *impotens rabies, motus animi, dominatio, &c.*

STANZ. XLVIII.

Speaking of the God who is call'd *Genius*:

Therefore a god him sage antiquity
 Did wisely make, and good Agdistes call.

There is an *Agdistis*, of whom see a strange story
 in *Arnobius*, B. V. p. 158. and the notes of *Elmen-*
borst. Spenser's *Agdistes* is in *Natalis Comes*. IV. 3.

STANZ. L.

Thus being entred, they beheld around
A large and spacious plain, on every side
Strowed with pleasance, whose fair grassy ground
Mantled with green, and goodly beautify'd
With all the ornaments of Flora's pride, — .

Thereto the heavens, always jovial,
Look'd on them lovely, still in stedfast state,
Ne suffred storm nor frost on them to fall,
Their tender buds or leaves to violate,
Nor scorching heat, nor cold intemperate
T'afflict the creatures, which therein did dwell ;
But the mild air with season moderate
Gently attemptred and dispos'd so well, (smell.
That still it breathed forth sweet spirit and wholesome

More sweet and wholesome than the pleasant hill
Of Rhodope ———

He says according to custom, *mantled with green*, &c. instead of *was mantled*. Methinks he should not have singled out *Rhodope*, a mountain of *Thrace*, as an agreeable place. The Ancients are against him. Compare with *Spenser*, *Claudian's* description of the Garden of Venus, *Nupt. Hon. & Mar.* 51.

*Hunc neque canentes audent vestire pruina ;
Hunc venti pulsare timent ; hunc lædere nimbi.
Luxuriæ Venerique vacat. pars acrior anni
Exsulat. æterni patet indulgentia veris. —
Intus rura micant, manibus quæ subdita nullis
Perpetuum florent, Zephyro contenta colono.*

Lucretius, III. 18.

Sedesque quietæ :

*Quas neque concutiant venti, neque nubila nimbis
Adspergunt, neque nix acri concreta pruina*

Cana

*Canā cadens violat : semperque innubilis æther
Integit, & large diffuso lumine ridet.*

Which lines are an excellent translation of *Homer*,
Odyss. Z. 42. See also *Sidonius, Carm. II. 407.*

STANZ. LXIV.

Sometimes the one would lift the other quite
Above the waters, and then down again
Her plunge, as over-mastered by might,
Where both a while would covered remain ; —
Then suddenly both would themselves unhele, —

To unbele, not explain'd in the Glossary, is in *Spenser to uncover, to expose to view.* IV. V. 10.

Next did Sir Triamond unto their sight
The face of his dear Canacce unheal.

STANZ. LXV.

Or as the Cyprian goddess, newly born
Of th' Oceans fruitful froth, did first appear :
Such seemed they, and so their yellow hair
CrySTALLINE humour dropped down apace.

Alluding to *Venus ἀναδυμένη.* See *Ovid, Art. Amat. III. 224.* and the Notes.

STANZ. LXXIV.

Ah ! see the virgin rose, how sweetly she
Doth first peep forth with bashful modesty,
That fairer seems, the less you see her may ;
Lo ! see soon after, how more bold and free
Her bared bosom she doth broad display ;
Lo ! see soon after how she fades and falls away.

So passeth, &c.

Compare this with *Ausonius, Idyll. XIV. 23.*

Momentum intererat, &c.

Quam longa una dies, ætas tam longa rosarum,

Quas pubescentes juncta senecta premit.

Quam modo nascentem rutilus conspexit Eous,

Hanc rediens sero vespere vidit anum.

Collige, virgo, rosas, dum flos novus, & nova pubes,

Et memor esto ævum sic properare tuum.

It would be endless to collect all the poetical trifles that occur upon this subject. I shall confine my self to this Epigram in the *Anthologia*:

Πέμπω σοι, Ροδοκλεα, τόδε σέφῳ ἀνθεσι πλέξας,

Ἄντὸς ὕφ' ἡμετέρας δρεψάμεν παλάμαις.

Ἔσι κείνον, ροδέῃ τε κάλυξ, νοτερὴ τ' ἀνεμώνη,

Καὶ νάρκισσος ὑγρὸς, ἢ κυανὰυγὲς ἴον.

Ταῦτα σέφαρμόνῃ λήξον μεγάλαυχ' ἔσσα.

Ἀνθεῖς καὶ λήγεις, καὶ σὺ ἢ ὁ σέφανος.

Mitto tibi hæc, Rodoclea, virentia ferta virenti:

Texuit hæc solo docta ab Amore manus,

Narcissumque rosamque legens, mollemque anemonem, &

Candida cæruleis lilia cum violis.

Indue & hæc, & mitem animum. florem esse memento,

Pulcrrior his qui sit, forsitan & brevior.

STANZ. LXXVIII.

like starry light, (bright.

Which sparkling on the silent waves, does seem more

Horace:

Ut pura nocturno renidet

Luna mari.

silent waves. undæ nocturnæ. Silence denotes night time, or midnight in the Latin Poets, when applied to the world, moon, stars, sea, &c. Though perhaps by silent waves he means quiet, not violently moved.

STANZ.

STANZ. LXXXI.

The account how *Guyon* and the *Palmer* took *Acrasia* in a net, is from the well-known story of *Vulcan's* net.

STANZ. LXXXVI.

The enchantress *Acrasia* is represented like *Circe* in *Homer*, changing men into beasts. After *Guyon* had taken her Captive, the *Palmer*, says the Poet, struck the beasts with his staff, and they became men again.

But one above the rest in special,
That had an hog been late, hight *Grill* by name,
Repined greatly, and did him miscall,
That had from hoggish form him brought to natural.

This is taken from a Dialogue in *Plutarch*, inscrib'd *Περὶ τῆς τῶν ἀλογα λόγῳ χεῖρας*, where *Gryllus*, one of the companions of *Ulysses*, transform'd into a hog by *Circe*, holds a discourse with *Ulysses*, and refuses to be restored to his human shape.

BOOK III. INTRODUCT.

STANZ. II.

But living art may not least part express,
Nor life-resembling pencil it can paint,
All were it *Zeuxis* or *Praxiteles*; —
Praxiteles was no Painter.

CANTO I. 46.

For she was full of amiable grace,
And manly terrour mixed therewithall.

Claudian.

Claudian. *Conf. Pr. & Ol.*

*Miscetur decori virtus, pulcerque severo
Armatur terrore pudor.*

Statius, in his way, calls it *horror decorus*.

CANTO II. 27.

All that follows from this Stanza to the end of the Canto, is copied from Virgil's *Ciris*, (if it be his) and many lines in that poem are here translated almost word for word.

STANZ. XLVII.

she therewith well apaid,
The drunken lamp down in the oil did steep.

Ciris. 344.

Inverso bibulum restinguens lumen olivo.

Where see *Scaliger*. *drunken lamp*. So *Prudentius*,
Cathem. 17.

Vivax flamma viget, seu cava testula

Succum linteolo suggerit ebrio,

Seu pinus piceam fert alimoniam,

Seu ceram teretem stuppa calens bibit.

Martial. X. 38.

lucerna

Nimbis ebria Nicerotianis.

Aristophanes calls a lamp *πότης λύχνος*, *Nub.* 57.
and it is a more proper metaphor to represent it as
a great drinker than as a great eater: yet *Alcæus*
τὸς πότας λύχνος ἀδηφάγος ἔπειν, says *Suidas* on the
word *ἀδηφάγος*.

The antient Poets are fond of this metaphor.

Claudian. *Conf. Pr. & Ol.* 250.

jam profluat ebrius amnis

Mutatis in vina vadis.

Sidonius,

Sidonius, *Carm.* XV. 129.

Ebria nec solum spirat conchyliis sandix.

Prudentius, Περὶ Στεφ. 1044.

*Ostendit udum verticem, barbam gravem,
Vittas madentes, atque amictus ebrios.*

Martial. XIV. 154.

*Ebria Sidoniæ cum sim de sanguine conchæ,
Non video quare sobria lana vocer.*

Homer. Π. P. 389.

Ὦς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μέγαλοιο βοείην
Λαοῖσιν δῶν τανύειν μεθύσαν ἀλοιφῇ.

*Ut vero cum vir tauri bovis magni pellem
Populis dederit distendendam ebriam pinguedine.*

So *Isaias*, according to the version of the LXX.
Chap. lviii. 10. καὶ ἔσαι ὡς κῆπ' μεθύων. See *Deut.*
xxxii. 42. *Isai.* xxxiv. 7.

So on the other hand *Tibullus*, II. I. 46.

Mistaque securo sobria lymphæ mero est.

Statius, *Silv.* IV. II. 36.

Umbravit colles, ἔ' sobria rura Lyæus.

Silv. IV. III. 11.

*Qui castæ Cereri diu negata
Reddit jugera, sobriasque terras.*

CANTO III. 29.

Where thee yet shall he leave, for memory
Of his late puissance, his image dead,
That living him in all activity
To thee shall represent.

That is; *He dead shall leave thee his image.* Or,
his

his image dead is, the image of him dead. When he dies, he shall leave thee a son the image of himself.

II. X. 34.

His son Rival his dead room shall supply.

STANZ. XXXII.

Merlin gives us an account to *Britomartis* of the illustrious *British* Princes that were to descend from her; and having mentioned *Malgo*, breaks out thus:

Behold the man, and tell me, *Britomart*,
If ay more goodly creature thou didst see;
How like a giant in each manly part
Bears he himself with portly majesty,
That one of the old heroes seems to be!

These elegant lines are a distant copy of what *Anchises* says in *Virgil* to *Aeneas*, when he shews him his posterity. *Æn.* VI.

Qui juvenes quantas ostentant, aspice, vires! —
—— Viden' ut geminae stant vertice cristæ? —
Hic vir, hic est, tibi quem promitti sæpius audis, &c.

It might be objected to *Spenser*, that *Merlin* not causing the posterity of *Britomartis* to appear before her, but only giving her an account of them, 'tis a little violent to break out,

Behold the man, &c.

when the reader is not prepared for it by any thing that went before. He uses *seems* for *he seems* according to custom.

STANZ. XXXIV.

Was never so great waste in any place,
Nor so foul outrage doen by living men;

For

For all thy cities they shall sack and rase,
 And the green grafs, that groweth, they shall bren,
 That even the wild beast shall die in starved den.

A fine description of utter desolation. *starved den* is vastly bold; yet not to be condemned neither, I think.

STANZ. XLIII.

After *Merlin* had given an account of the ruin of the *Britons*;

The Damzel was full deep empaffioned,
 Both for his grief, and for her peoples sake,
 Whose future woes so plain he fashioned;
 And sighing fore, at length him thus bespake: &c.

This is natural and poetical. So *Milton*, *Par. Lost*, XI. 754.

How didst thou grieve then, Adam, to behold
 The end of all thy off-spring, end so sad,
 Depopulation; thee another flood,
 Of tears and sorrow a flood thee also drown'd,
 And sunk thee as thy sons; 'till gently rear'd
 By th' Angel, on thy feet thou stoodst at last,
 Tho comfortless, as when a father mourns
 His children, all in view destroy'd at once;
 And scarce to th' Angel utterd'st thus thy plaint.

STANZ. L.

There *Merlin* stay'd,
 As overcome of the Spirit's power,
 Or other ghastly spectacle dismay'd,
 Which secretly he saw, yet n'ote discover:
 Which sudden fit, and half extatic stour,
 When those two fearful women saw, they grew
 Greatly confus'd in behaviour.

M

At

At last the fury past, to former hue
She turn'd again, and cheerful looks, as earst, did shew.
 So *Hughes's* Ed. and Fol. 1679. But it should be:
 He turn'd again —. *Merlin.*

CANTO IV. 2.

For all too long I burn with envy sore,
 To hear the warlike feats, which *Homer* spake
 Of bold *Penthesilea*, which made a lake
 Of Greekish blood, so oft in *Trojan* plain:
 But when I read, how stout *Debora* strake
 Proud *Sisera*, and how *Camill'* hath slain
 The huge *Orsilochus*, I swell with great disdain.
 He is mistaken about *Penthesilea*, of whom *Homer*
 makes no mention. As to *Orsilochus* he is right.

Virgil. Æn. XI. 690.

*Protenus Orsilochum, & Buten, duo maxima Teucrum
 Corpora &c.*

STANZ. X.

Then when I shall my self in safety see,
 A table for eternal monument
 Of thy great grace, and my great jeopardy,
 Great *Neptune*, I avow to hallow unto thee.

A table, tabula votiva. Horace, Carm. I. V.

*Me tabula sacer
 Votiva paries indicat uvida
 Suspendisse potenti
 Vestimenta maris deo.*

See *Broukbusius* on *Tibullus*, I. III. 28.

STANZ. XV.

I mean not thee intreat
 To pass; but mauger thee will pass, or die.

Milton,

Milton, *Par. Lost*. II. 684.

through them I mean to pass,
That be assur'd, without leave ask'd of thee.

STANZ. XIX.

—— Who on a day
Finding the Nymph asleep in secret where,
As he by chance did wander that same way, —
Possibly: —— in secret, where
As he by chance did wander that same way, —
Spenser perpetually uses *whereas* for *where*.

STANZ. XXIII.

Shortly upon that shore there heaped was
Exceeding riches and all precious things,
The spoil of all the world, that it did pass
The wealth of th' East, and pomp of Persian kings;
Milton, II. 1.
High on a throne of royal state, &c.

STANZ. XXXVI.

A Sea-Nymph finding her son dead, in appearance, thus laments over him:

Dear image of my self, she said, that is
The wretched son of wretched mother born,
Is this thy high advancement? O! is this
Th' immortal name, with which thee yet unborn
Thy grandfire Nereus promis'd to adorn?

There is a passage not unlike this in *Statius*, *Theb.*
IX. 375. where a Nymph mourns for her son that
was slain:

atque hæc ululatibus addit:

M 2

Hoc

*Hoc tibi semidei munus tribuere parentes?
Nec mortalis avus? &c.*

STANZ. XXXVIII.

O! what avails it of immortal seed
To been ybred and never born to die?
Far better I it deem to die with speed,
Than waste in woe and wailful misery.

Virgil. *Æn.* XII. 879.

*Quo vitam dedit æternam? cur mortis adempta est
Conditio? possem tantos finire dolores
Nunc certe, &c.*

Ovid. *Met.* I. 662.

*Sed nocet esse Deum. præclusaque janua leti
Æternum nostros luctus extendit in ævum.*

STANZ. XLIII.

Deep in the bottom of the sea her bower
Is built, &c.

Compare this Sea Nymphs bower with that of Cyrene in Virgil, *Georg.* IV. 362.

*Jamque domum mirans genetricis & humida regna,
Speluncisque lacus clausos, &c.*

And with that of Achelous in Ovid, *Met.* VIII. 561.

STANZ. XLIX.

Yet still he wasted, as the snow congeal'd,
When the bright sun his beams thereon doth beat.

Ovid. *Met.* III. 487.

*Sed ut intabescere flavæ
Igne levi ceræ, matutinæve pruina
Sole tepente solent, sic attenuatus amore
Liquitur; & cæco paullatim carpitur igni.*

CANTO

CANTO VI. 12.

In what he says of *Venus* seeking her son, some things are taken from the Ἔρως δακρύτης of *Moschus*.

STANZ. XXIX.

The garden of *Adonis* ———

Pliny XIX. 4. *Antiquitas nihil prius mirata est quam Hesperidum hortos, ac regum Adonidis & Alcinoi.*

STANZ. XLII.

Speaking of the garden of *Adonis* :

There is continual spring and harvest there
Continual, both meeting at one time : &c.

Taken from *Homer's* description of the garden of *Alcinous*, *Odyss.* H. 117.

Τάων ἔπολε καρπὸς ὑπόλλυτο, ἔδ' ὀπλείπει
Χεῖμαλ' ἔδ' ἔρως ἐπέησιτο, ἀλλὰ μάλ' αἰεὶ
Ζεφυρίη πνέισα τὰ μὲν φύει, ἄλλα ᾗ πέσσει. —

*Ex iis fructus nunquam perit neque deficit
Hieme neque æstate toto anno durans, sed sane semper
Zephyrus spirans, hæc crescere facit, aliaque maturefcere.*

STANZ. L.

And his true love, fair *Psyche*, with him plays, &c.

See *Apuleius*.

CANTO VII. 1.

Like as a hind ———

Yet flies away of her own feet affeard,
And every leaf, that shaketh with the least
Murmur of wind, her terrour hath encreast ;

Horace,

Horace, *Carm. I. XXIII. 1.*

Vitas binnuleo me similis, Chloë, &c.

STANZ. IV.

Need teacheth her this lesson hard and rare,
That Fortune all in equal lance doth sway,
And mortal miseries doth make her play.

Ovid. *Ex Pont. IV. III. 49.*

Ludit in humanis divina potentia rebus.

In equal lance, in equal balance.

STANZ. XLI.

The marble pillar, that is pight
Upon the top of Mount Olympus hight,
For the brave youthful champions to assay
With burning chariot wheels it nigh to smite.

A strange mistake to think that the *Olympic* games
were perform'd upon the top of Mount *Olympus*.
burning wheels, fervidis rotis.

CANTO VIII. 30.

Proteus is shepherd of the seas of yore,
And hath the charge of Neptunes mighty herd.

Virgil. *Georg. IV. 394.*

*Quippe ita Neptuno visum est: inmania cujus
Armenta, & turpis pascit sub gurgite pbocas.*

CANTO IX. 7.

For who wotes not, that woman's subtilties
Can guilen Argus, when she list misdome?
It is not iron bands, nor hundred eyes,
Nor brazen walls, nor many wakeful spies,
That can with-hold her wilful wandring feet.

Ovid.

Ovid. *Amor.* III. IV. 19.

*Centum fronte oculos, centum cervice gerebat
Argus: Et hos unus sæpe fefellit Amor.*

Horace, *Carm.* III. XVI.

*Inclusam Danaën turris aënea,
Robustæque fores, Et vigilum canum*

Tristes excubiæ munerant satis &c.

STANZ. XII, &c.

Britomartis is driven by a storm, in the evening, to seek shelter in a shed, which happened to be full of guests, whom the same necessity had brought there: She is refused entrance, challenges them, and fights with one of them. This seems to be copied from a like story in *Statius*, *Theb.* I. 406.

liquentia nimbis

*Ora comasque gerens, subit uno tegmine, cujus
Fusus humo gelida, partem prior hospes habebat, &c.*

IBID.

Sorely thereat he was displeas'd, and thought
How to avenge himself so fore abus'd,
And evermore the carl of courtesy accus'd.

The sense must be *accused him of discourtesy, of rudeness.* And so he has it, VI. III. 33.

— so foul abus'd

Of a rude churl, whom often he accus'd
Of foul discourtesy, unfit for knight.

STANZ. XIX.

Yet secretly their host did at them lour,
And welcom'd more for fear than charity:
But they dissembled what they did not see,
And welcomed themselves.

I should

I should think they dissembled what they did see,
or what they would not see.

STANZ. LI.

Paridel says to *Britomartis*:

Therefore, Sir, I greet you well.

As if he thought her a knight; whereas it appears from *Stanz. XX, &c.* that he must have known that she was a woman. The same fault is to be found lower, IV. VI. 34.

CANTO X. 47.

Malbecco

like a goat amongst the goats did rush,
That through the help of his fair horns on high,
And misty damp of misconceiving night,
And eke through likeness of his goatish beard,
He did the better counterfeite aright.

He gives *Malbecco* a pair of real horns, because he was a cuckold: which is descending very low. He makes amends for this fault in the sequel, where the transformation of *Malbecco* into Jealousy is extremely elegant.

CANTO XI. 14.

For, who will bide the burden of distress,
Must not here think to live; for life is wretchedness.

life is wretchedness, says *Spenser*. Just so says *Solon* to *Cresus*, in *Herodotus*, I. 32. *Ὀὐκ ἔστιν, Κρεῖσσε, πᾶν εἶς, ἀνθρώπων συμφορὴν*. Ita igitur, *Cresce*, universum est, homo calamitas.

STANZ. XIX.

Life is not lost, said she, for which is bought
Endless renown, that more than death is to be sought.

Blivott I

He

He ought to have said :

that more than life is to be sought.

Virgil. *Æn.* V. 230.

vitamque volunt pro laude pacisci.

STANZ. XXX, &c.

Speaking of *Jupiter* :

Now like a ram, fair *Helle* to pervert,
Now like a bull *Europa* to withdraw. —
Soon after that into a golden shower
Himself he chang'd fair *Danae* to view. —
Then was he turn'd into a snowy swan,
To win fair *Leda* to his lovely trade. —
Twice was he seen in soaring eagle's shape;
And with wide wings to beat the buxom air;
Once when he with *Asterie* did scape;
Again, when as the Trojan boy so fair
He snatch'd from *Ida* hill. —
In Satyrs shape *Antiopa* he snatch'd,
And like a fire when he *Ægin'* assay'd.
A shepherd when *Mnemosyne* he catch'd:
And like a serpent to the Thracian maid.

From *Ovid*, *Met.* VI. 103.

*Mæonis elusam designat imagine tauri
Europen. —*

Fecit & Asterien aquila luctante teneri :

Fecit olorinis Ledan recubare sub alis :

Addidit, ut Satyri celatus imagine pulchram

Jupiter implevit gemino Nyctæida sætu :

Amphitryon fuerit, cum te, Tyrintbia, cepit :

Aureus ut Danaën, Æsopida luserit igneus ;

Mnemosynen pastor : varius Deoïda serpens.

I don't remember to have read that *Jupiter* turned himself into a ram for *Helle's* sake. She whom *Spenser* calls the Thracian maid, is called by *Ovid*

N

Deoïs,

Deois, and supposed to be *Proserpina*. As *Spenser* says, to beat the buxom air, so *Milton*: *Winnows the buxom air*.

S T A N Z. XXXVI.

And thou, fair *Phœbus*, in thy colours bright
Wast there enwoven, and the sad distress
In which that Boy thee plunged, for despite
That thou bewrayd'st his Mothers wantonness.
For-thy he thrill'd thee with a leaden dart,
To love fair *Daphne*, which thee loved less.

It is a downright blunder to say that *Cupid* shot *Apollo* with a leaden dart, when he made him love *Daphne*. Hear *Ovid*, *Met.* I. 468.

*Eque sagittifera promsit duo tela phœetra
Diversorum operum. fugat hoc, facit illud amorem.
Quod facit, auratum est, & cuspide fulget acuta:
Quod fugat, obtusum est, & habet sub arundine plumbum.
Hoc Deus in nympha Peneide fixit; at illo
Læsit Apollineas trajecta per ossa medullas.*

Spenser says that *Phæbus* was thus punish'd for having discover'd the affairs of *Mars* and *Venus*; but *Venus* took her revenge of him, by making him fall in love with *Leucothea*. At least *Ovid* says so, *Met.* IV. 190.

S T A N Z. XXXVII.

He says that *Coronis*, the mistress of *Apollo*, was turned into a sweet-briar: a metamorphosis, of which *Ovid* says nothing in the story of *Coronis*.

S T A N Z. XXXIX.

Speaking of *Phæbus*:

He loved *Isis* for his dearest dame,
And for her sake her cattle fed awhile,

And

And for her sake a cowherd vile became,
 The servant of Admetus cowherd vile,
 Whiles that from heaven he suffered exile.
 Long were to tell each other lovely fit,
 Now like a lion, hunting after spoil,
 Now like a *bag*, now like a falcon flit.

Here is a fault, either of the poet's, or else occasion'd by a wrong punctuation: for as the text stands, the sense is, that *Apollo* for the sake of *Isse*, and that he might feed her cattle, became the cowherd of *Admetus*. They are two distinct Fables; and they might be separated by a full stop, or a colon, thus:

And for her sake a cowherd vile became:
 The servant of Admetus, cowherd vile,
 Whiles that from heaven he suffered exile.

That is: *he also became the servant of Admetus, a cowherd vile, &c.* This is pretty much in *Spenser's* elliptical manner, so that possibly he might intend it so.

In *Hughes' Edit.* it is:

The servant of Admetus' cow-berd vile.

That is, *the servant of the cowherd of Admetus*; which is still worse.

He follows *Ovid*, *Met. VI. 122.*

Est illic agrestis imagine Phæbus.

*Utque modo accipitris pennas, modo terga leonis
 Gesserit: ut pastor Macaræida luserit Iffen.*

The words in *Ovid*, — *agrestis imagine Phæbus*, which are not explain'd by the Commentators that I have seen, relate probably to his serving *Admetus*. Instead of *bag*, I read:

Now like a *stag*, now like a falcon flit.

Natalis Comes. IV. 10. says of Apollo: *Fertur hic deus in varias formas ob amores fuisse mutatus in leonem, in CERVUM, in accipitrem.*

STANZ. XL.

That his swift chariot might have passage wide,
Which four great Hippodames did draw in team-
wise ty'd.

Hippopotami, Sea-horses.

STANZ. XLI.

For, privy love his breast empeirced had;
Ne ought, but dear Bisaltis, ay could make him glad.

He loved eke Iphimedia dear,
And Æolus' fair daughter, Arne hight,
For whom he turn'd himself into a steer,
And fed on fodder, to beguile her sight.
Also to win Deucalion's daughter bright,
He turn'd himself into a dolphin fair;
And like a winged horse he took his flight,

To snaky-lockt Medusa to repair,
On whom he got fair Pegasus, that flitteth in the air.
He speaks of Neptune. From Ovid, *Met.* VI. 115.

*Te quoque mutatum torvo, Neptune, juvenco
Virgine in Æolia posuit. tu visus Enipeus
Gignis Aloïdas, aries Bisaltida fallis.
Et te, flava comas, frugum mitissima mater,
Sensit equum; te sensit avem crinita colubris
Mater equi volucris: sensit delphina Melantbo.*

See the Commentators. See also *Hesiod, Theog.* 280.
who says, that when *Perseus* cut off the head of
Medusa, *Pegasus* sprung forth.

STANZ. XLIII.

Next Saturn was, (but who would ever ween
That

That fullen Saturn ever ween'd to love?
 Yet love is fullen, and Saturn-like seen,
 As he did for Erigone it prove.)
 That to a Centaur did himself transmove.
 So prov'd it eke that gracious God of wine,
 When for to compass Phillira's hard love,
 He turn'd himself into a fruitful vine,
 And into her fair bosom made his grapes decline.

How many mistakes are here! *Saturn*, says he, lov'd *Erigone*, and *Bacchus Phillira*. On the contrary, *Bacchus* loved *Erigone*, and *Saturn Philyra*, for that is her name. Nor did *Saturn* turn himself into a Centaur, but into a horse. *Ovid. Met. VI. 126.*

*Liber ut Erigonen falsa deceperit uva :
 Ut Saturnus equo geminum Chirona crearit.*

Virgil. *Georg. III. 92.*

*Talis & ipse jubam cervice effudit equina
 Conjugis adventu pernix Saturnus, & altum
 Pelion binnitu fugiens inplevit acuto.*

Where he follows *Apollonius*, L. II.

That gracious God of wine. By gracious perhaps he means handsome. The French, if I mistake not, use the word *gracieux* so. It might be proved from a thousand testimonies of ancient authors, that *Bacchus* was very handsome. *Broukbusius* has collected some of them in his notes on *Tibullus*, II. III. 35. where he is very angry with those moderns, who in pictures, images, and poetry, make *Bacchus* deformed, and with a huge belly: *Pueriliter peccant nostri artifices, qui Bacchum fingunt & pingunt enormiter obesum ac pinguem, cum prominente aqualiculo, &c.* However it is observable that *Bacchus* has had this affront put upon him in ancient times, and has been represented as bloated and tun-bellied, if we may

may believe the Scholiast of *Aristophanes*, *Ran.* 202. where *Charon* says to *Bacchus* :

Ὅυκεν καθεδῆ δῆτ' ἐνθάδ', γάσρων ;

And the Scholiast notes : γάσρων, γασείμαργε. Εισάγεται γὰρ τὸ Διόνυσον προγάσσορα καὶ οἰδαλίον ἀπὸ τῆς αἰγίας καὶ οἰνοφλυγίας.

STANZ. XLVII.

On which there stood an image all alone
Of massy gold, which with his own light shone ;
And wings it had with sundry colours dight.

He speaks of an Image of *Cupid*. In an Epigram ascribed to *Virgil* :

Marmoreusque tibi diversicoloribus alis
In morem picta stabit Amor pharetra.

CANTO XII. 7.

Or that same dainty Lad, that was so dear
To great Alcides, that when-as he dy'd,
He wailed womanlike with many a tear.

It is unpoetical to make *Hylas* die. The Nymphs gave him immortality,

ὄφρα σὺν αἰσῶις
Ἀθάνατός τε πέλη καὶ αἰγέρεα ἡμᾶτα πάντα.

STANZ. XLI.

With that great chain, wherewith not long ygo
He bound that piteous lady prisoner, now releast,
Himself she bound.

Spenser in his *Fairy Queen* never, that I know of, uses verses of six feet, except in the last line of the Stanza. He has done so here through oversight ; unless it be a fault of the press, which is not so probable.

Pag. 546. Hughes' Edit.

But now my teem begins to faint and faile,
All woxen weary of their journal toile :
Therefore I will their sweaty yokes affoile
At this same furrow's end, till a new day.

Virgil. *Georg.* II. 541.

*Sed nos immensum spatiis confecimus aequor :
Et jam tempus equum fumantia solvere colla.*

Introduction to BOOK IV.

STANZ. V.

Which that she may the better deign to hear,
Do thou, drad Infant, Venus' dearling dove,
From her high spirit chace imperious fear, —
By *fear* he means an awful majesty raising fear in
those who approach her.

CANTO I. 13.

Spenser here gives a description of what we call
Aurora Borealis :

Like as the shining skie in summer's night,
What time the days with scorching heat abound,
Is created all with lines of fiery light,
That it prodigious seems in common peoples sight.

STANZ. XXIII.

And of the dreadful discord, which did drive
The noble Argonauts to outrage fell,
That each of life saught others to deprive,
All mindless of the golden Fleece, which made them
strive.

Apollonius Rhodius and *Valerius Flaccus* mention some
quarrels

quarrels that arose amongst the *Argonauts*, and the former introduces *Orpheus* pacifying them by playing on his harp. They say nothing of any contention they had for the golden fleece: but perhaps *Spenser* means, that falling out they forgot the golden fleece, for the sake of which they were engaged in so dangerous an expedition. If that be his meaning, it is ill express'd. And that it is his meaning, is probable from what he says, *Sonnet XLIV.*

When those renowned noble peers of Greece
Through stubborn pride among themselves did jar,
Forgetful of the famous golden Fleece,
Then Orpheus with his harp their strife did bar.

IV. II. I.

Such one was Orpheus, that when strife was grown
Amongst those famous imps of Greece, did take
His silver harp in hand, and shortly friends them make.

The effect which the harp and voice of *Orpheus* had upon the *Argonauts* is elegantly described by *Apollonius*, I. 512. When *Orpheus* had ended his song, they, says the Poet, intent, and bending towards him,

Thought him still speaking, still stood fix'd to hear.

Ἦ, ἢ ὁ μὲν φόρμιγγα σὺν ἀμβροσίῃ χέειν αὐδῇ.
Τοὶ δ' ἄμοτον λήξαντο· ἔτι πρῶτοντο κάρηναι
Πάντες ὁμῶς, ὁρδοῖσιν ἐπ' ἔασιν ἡρεμέοντες
Κηληθμῶ· τοῖον σφιν ἐνέλλιπε θέλκιν αἰοιδῆν.

STANZ. XLV.

He little answered, but in manly heart
His mighty indignation did forbear;
Which was not yet so secret, but some part
Thereof did in his frowning face appear:
Like as a gloomy cloud, the which doth bear
An

An hideous storm, is by the Northern blast
Quite overblown, yet doth not pass so clear,
But that it all the sky doth overcast
With darkness dread, and threatens all the world
to waste.

Milton, II. 713.

And such a frown
Each cast at th' other, as when two black clouds
With heavens artillery fraught, come rattling on
Over the Caspian, then stand front to front
Hov'ring a space, till winds the signal blow
To join their dark encounter in mid air :
So frown'd the mighty combatants, that Hell
Grew darker at their frown.

STANZ. XLIX.

As when in chace
The Parthian strikes a stag with shivering dart,--
Virgil. *Æn.* XII. 856.

*Non secus, ac nervo per nubem impulsæ sagittæ;
Armata sævi Parthus quam felle veneni,
Parthus, sive Cydon, telum inmedicabile torfit.*

CANTO II. 2.

Such musick is wise words with time *consented*,
To moderate stiff minds, dispos'd to strive :
Such as that prudent Roman well invented,
What time his people into parts did rive,
Them reconcil'd again, and to their homes did drive.

So Fol. Ed. 1679. In *Hughes'* Edit. it happens to
be *concented*, which I take to be right. *concented*
from *concinere*. words *concented with time*, words
agreeing with time, words spoken in proper time.
The prudent Roman is *Agrippa Menenius*. In these
lines of *Spenser* the construction seems faulty.

REMARKS

STANZ. XXXIV.

Addressing himself to *Chaucer*:

but through infusion sweet
Of thine own spirit, which doth in me survive,
I follow here the footing of thy feet.

He seems to copy from *Lucretius*, III. 3.

*Te sequor, O Graiae gentis decus, inque tuis nunc
Fixa pedum pono pressis vestigia signis.*

STANZ. LI.

For what the Fates do once decree,
Not all the Gods can change, nor Jove himself can free.

This was the notion of many heathens. See *Æschylus*, *Prometh.* 516. *Ovid*, *Met.* IX. 429. *Quintus Smyrnaeus*, L. III. L. XI. L. XIII. *Herodotus*, I. 91. Τὴν περὶ μὲν μοῖραν ἀδύνατα εἶναι δεικνύειν καὶ θεῶν. *Sortem fato destinatam defugere, deo quoque est impossibile.* Several writers suppose that *Herodotus* in these words has declared his own sentiments, and quote them as a saying of that Historian: But he gives them as the answer of *Apollo's* Priests to the messengers sent by *Cræsus*.

CANTO III. 23.

Like as a snake, whom weary winters teen
Hath worn to nought, now feeling summer's might,
Casts off his ragged skin, and freshly doth him dight.

From *Virgil*, *Æn.* II. 471.

*Qualis ubi in lucem coluber mala gramina pastus,
Frigida sub terra tumidum quem bruma tegebat,
Nunc positus novus exuviis nitidusque juventa,
Lubrica convolvit sublato pectore terga
Arduus ad solem, & linguis micat ore trifurcis.*

STANZ.

STANZ. XXXVIII.

The chariot decked was in wondrous wise
With gold and many a gorgeous ornament,
After the Persian monarchs antique guise.

Possibly he had in view the chariot of *Darius*.
*Q. Curtius, III. III. Utrumque currus latus deorum
simulacra ex auro argentoque expressa decorabant :
distinguebant internitentes gemmæ jugum ; ex quo emi-
nebant duo aurea simulacra cubitalia, ——. Inter
hæc auream aquilam pinnas extendenti similem sacra-
verant.*

STANZ. XLIII.

Nepenthe is a drink of sovereign grace
Devised by the gods, for to assuage
Hearts grief, and bitter gall away to chace,
Which stirs up anguish and contentious rage :
Instead thereof, sweet peace and quiet age
It doth establish in the troubled mind.

Homer. *Odyss. Δ. 220.*

Αὐλὴν ἄρ' εἰς οἶνον βάλε [Ἑλένη] φάρμακον ἐνθεν ἔπινον,
Νηπενθὲς τ' ἀχολόν τε, κακῶν ὀπληθὺν ἀπάντων.
Ὅς τὸ καλὰ βροῖεν ἐπὴν κρητὴν μίγειν,
Οὐκ ἂν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,
Οὐδ' εἰ οἱ καλὰ ἐθναίῃ μήτηρ τε παλὴρ τε,
Οὐδ' εἰ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν
Χάλκῳ δ' ἠϊόων, ὃ δ' ὀφθαλμοῖσιν ὄρωτο.

*Protinus sane in vinum misit [Helena] pharmacum unde
bibebant,*

*Absque dolore & ira, malorum oblivionem inducens.
Qui illud deglutierit postquam crateri mixtum erit,
Non utique tota die profundere poterit lacrimas a palpe-
Non si ei mortui fuerint materque paterque, (bris,
Neque si ei coram fratrem aut charum filium
Ferro trucidarent, ipse vero oculis videret.*

Quære, Whether instead of *quiet age*, it should be *quietage*, which was also the conjecture of a Friend, and whether there be such a word in other writers.

STANZ. XLVII.

Which when she saw, down on the bloody plain
Her self she threw, and tears gan shed amain;
Amongst her tears, immixing prayers meek,
And with her prayers, reasons to restrain
From bloody strife, and blessed peace to seek;
By all that unto them was dear, did them beseech.

Did them beseech, did beseech them, instead of *And did beseech them*, according to *Spenser's* manner, who perpetually drops the connection. Or thus:

— strife; and blessed peace to seek
By all that unto them was dear did them beseech.

and did beseech them to seek peace. No need then for that bungling parenthesis, which is in both my Editions:

And (with her prayers reasons to restrain
From bloody strife, and blessed peace to seek)
By all that unto them was dear did them beseech.

CANTO IV. 2.

That now a new debate
Stir'd up twixt *Clandamour* and *Paridell*.

So Fol. Edit. 1679. a false print for *Blandamour*.
In *Hughes* Edit. it is *Scudamore*, which is wrong.

STANZ. XV.

Yet did the workmanship far pass the cost,
Ovid:

Materiem superabat opus.

CANTO V. 5, 6.

— On *Aridalian* mount, where many an hour
She [*Venus*] with the pleasant Graces wont to play.
That goodly belt was *Cestas* hight by name.

So Fol. Edit. 1679. and *Hughes'* Edit. It should
be *Acidalian* and *Cestus*. *Venus* was called *Acidalia*,
a fonte *Acidalia*. There is no *Acidalian* mountain.
Spenser has it again, VI. X. 8.

Therefore it rightly cleeped was mount *Acidale*.

They say that *Venus*, when she did dispose
Her self to pleasance, used to resort
Unto this place.

In his *Epithalamium* he has:

— the *Acidalian* brook.

STANZ. VI.

The Judges, which thereto selected were,
Into the *Martian* Field adown descended.

Alluding to the *Campus Martius*, and to the phrase,
descendere in Campum.

STANZ. XII.

ne he that thought
For *Chian* folk to pourtrait beautie's Queen,
By view of all the fairest to him brought,
So many fair did see.

Zeuxis drew *Helena* for the inhabitants of *Croton*,
say some, of *Agrigentum*, say others, and chose
five of their women to copy from. This is the
story that *Spenser* alludes to, and mistakes.

STANZ.

STANZ. XV.

As guileful goldsmith, that by secret skill,
 With golden foil doth finely overspred
 Some baser metal, which commend he will
 Unto the vulgar for good gold insted —

He might have said: — *of good gold insted.* So
 IV. VII. 7. — *for steel to be insted.*

STANZ. XXXVII.

The which in *Lipari* do day and night
 Frame thunderbolts for Jove's avengeful threat.
 Instead of *Lipara*, or *Lipare*.

CANTO VII. 2.

— The vilest wretch alive,
 Whose curfed usage and ungodly trade
 The heavens abhor, and into darkness drive.

Ill express'd, unless I mistake the sense, which
 seems to be this: *whose ungodly trade the heavens
 abhor, and whose ungodly trade, &c. drive the bea-
 vens into darkness.*

I. VI. 6.

And Phœbus flying so most shameful sight,
 His blushing face in foggy cloud implies.
 In this manner he often speaks.

STANZ. XXXII.

Yet over him she there long gazing stood,
 And oft admir'd his monstrous shape, and est
 His mighty limbs.

Virgil. *Æn.* VIII. 265.

Nequeunt expleri corda tuendo

Terri-

*Terribilis oculos, voltum, villosaque satis
Pectora semiferi.*

CANTO VIII. 16.

When so he heard her say, estfoons he brake
His *sudden* silence, which he long had pent,
And sighing inly deep, her thus bespake.

sudden silence is not proper. *sullen silence* would
have been better; and I incline to think that *Spenser*
intended it so. So in *the Shepherds Calender*,
MAY :

At last, her sullen silence she broke.

That is, after having been unable some time to
speak, for sorrow.

STANZ. XLIX.

Therefore Corflambo was he call'd aright,
Though nameless there his body now doth lie.

His head was cut off. *nameless body* is taken from
Virgil, *Æn.* II. 557.

*Facet ingens litore truncus,
Avolsūque humeris caput, & sine nomine corpus.*

CANTO X. 27.

Such were great Hercules and Hylas dear, —

Pylades and Orestes by his side ; —

Damon and Pythias, whom death could not sever.

The name of *Damon's* friend is *Phintias*. I suppose
he makes the second syllable in *Pylades* long. So
V. V. 24.

How for Iola's sake he [*Hercules*] did apply
His mighty hands, the distaff vile to hold.

he commits the same fault in the second syllable of
Iola,

Iola, or *Iole*. The old *English* poets regard not quantity.

STANZ. XXXVIII.

Speaking of the Temple of *Venus*:

An hundred altars round about were set,
All flaming with their sacrifices fire.

Virgil. *Æn.* I. 419.

*Ipsa Paphum sublimis adit, sedesque revisit
Læta suas: ubi templum illi, centumque Sabæo
Ture calent aræ, fertisque recentibus balant.*

STANZ. XLIV.

Great Venus, queen of beauty and of grace,
The joy of Gods and men, that under skie
Dost fairest shine, and most adorn thy place,
That with thy smiling look dost pacify
The raging seas, and mak'st the storms to fly: &c.

This is taken from Lucretius' invocation of the same Goddess in the beginning of his poem, and may be reckoned one of the most elegant translations in our language. Mr. HUGHES. It is, for the most part, an elegant translation, but not an accurate one, nor was it, I suppose, designed to be such. It certainly is below the original.

STANZ. XLVII.

Great God of men and women, queen of th'air,
Mother of laughter, and well-spring of bliss;
Here *Venus* is called God. So *Virgil*, *Æn.* II. 632.

*Descendo, ac ducente deo flammam inter & hostis
Expedior.*

Where *Servius*: DEO, secundum eos, qui dicunt
utri-

utriusque sexus participationem habere numina: nam
ait Calvus:

Pollentemque deum Venerem. &c.

I believe *Spenser* had this place of *Servius* in his mind.

Herodotus I. 105. having said, that a few *Scythians* spoil'd the temple of *Cæstia Venus*, [*Οὐρανίης Ἀφροδίτης*] adds, that for their impiety, the God punish'd them — ἐνέσκηψε ὁ θεὸς θήλειαν νῆσαν. But *Gronovius* is of opinion, that ὁ θεός here means *numen*, τὸ θεῖον, without any particular reference to *Venus*. See his note.

Mother of laughter: φιλομειδής. *Homer*.

CANTO XI. 9.

not if a hundred tongues to tell,
And hundred mouths, and voice of brass I had.
From *Virgil*, *Æn.* VI. 625. who imitates *Homer*.

STANZ. XIII.

Spenser in this Canto enumerates the Sea Gods, and descendents from *Neptune*, and amongst them names

Astræus, that did shame

Himself with incest of his kin unkend.

Compare *Spenser's* catalogue with *Natalis Comes*, II. 8. where you may find the story of *Astræus*. I have met with two others of that name, one a son of *Terra* and *Tartarus*, who was one of the Giants, mention'd by *Hyginus*, the other a son of *Silenus*, in *Nonnus Dionys.* And a third, the son of *Crius* and *Eurubie*, in *Hesiod* and *Apollodorus*.

STANZ. XVIII.

Speaking of the sons of *Oceanus* and *Tethys*:

P

Of

Of all which, Nereus, th' eldest and the best,
 Did first proceed, than which none more upright,
 Ne more sincere in word and deed profest;
 Most void of guile, most free from foul despight,
 Doing himself, and teaching others to do right.

From Hesiod, *Georg.* 233.

Νηρέα τ' ἀψιδέα καὶ ἀληθέα γέιναι Πόντον,
 Πρεσβύτατον παίδων· αὐτὰρ καλέεσσι γέροντα,
 Οὐνεκα νημερίης τε καὶ ἡπιῶ· ἐδὲ δεμισέων
 Λήθεϊ, ἀλλὰ δίκαια καὶ ἡπια δήνεα οἶδεν.

*Nereumque alienum a mendacio, & veracem genuit Pon-
 Maximum natu filiorum: sed vocant senem, (tus,
 Eo quod verus atque placidus: nec juris & æqui
 Obliviscitur, sed iusta & moderata iudicia novit.*

*Nereus is called the aged in Homer, Hesiod, Æschy-
 las, Virgil, Ovid, the Poet call'd Orpheus, and
 Pausanias Lacon. Eustathius on Homer, Il. A. 250.
 p. 116. Ed. Rom. Ἰστέον ὅτι πολὺν αἶα οὐ μὴδ
 λέγει ἢ γεραίαν, κατὰ καὶ τὴν Νηρέα γέροντα. Servius
 on Virgil, Georg. IV. 403. Fere omnes Dii marini
 senes sunt, albent enim eorum capita spumis aquarum.
 We may also observe, that γεγῶς means either an
 old woman, or froth, scum. Aristophanes plays upon
 the word Plut. 1205.*

STANZ. XIX.

— When Paris brought his famous prize,
 The fair Tindarid [Tyndarid] Lads, he him foretold
 That her all Greece with many a champion bold
 Should fetch again —

He speaks of Nereus. From Horace:

Pastor cum traheret, &c.

STANZ.

STANZ. XX.

Long Rhodanus, whose source springs from the skie.

Διπρής.

STANZ. XXI.

Great Ganges and immortal Euphrates,
Deep Indus, and Mæander intricate,
Slow Peneus, and tempestuous Phasides,
Swift Rhene, and Alpheus still immaculate,
Oraxes feared for great Cyrus' fate.

He makes the second syllable in *Euphrates* short, and gives him the pompous epithet *immortal*, which after all is but a botch. By *Phasides* I suppose he means *Phasis*, who is called μέγας, ῥαγχὺς, βίαιος, *divine*, *rapidus*. Instead of *Oraxes*, it ought to be, as a Friend also conjectur'd,

Araxes feared for great Cyrus' fate.

for *Cyrus* crossed the river *Araxes* to fight the *Masagetae*, of whom *Tomyris* was queen. the battle was fought near the river, and *Cyrus* was there worsted and slain. So says *Herodotus*, I. 201, &c.

STANZ. XXV.

Speaking of a River God:

And his beard all gray,
Dewed with silver drops, that trickled down alway.

Sophocles, *Trachin.* 14. of *Acbelous*:

ἐν τῇ δαονίᾳ γενεᾷ
Κεῖνοι διαπρᾶνόντε κενναίς ποτῶ.

Ovid. *Fast.* I. 375. of *Proteus*:

Oraque cærulea tollens rorantia barba.

Statius, *Theb.* IX. 414. of *Ismenus* :

*tumido de gurgite surgit
Spumosum attollens apicem, lapsuque sonora
Pectora cæruleæ rivis manantia barbæ.*

Claudian, *Conf. Pr. & Ol.* 222. of the *Tiber* :

*Distillant per pectus aquæ : fronts hispida manat
Imbribus : in liquidos fontes se barba repetit.*

Sidonius, *Carm.* II. 335. of the same.

*Dat sonitum mento unda cadens, licet hispida setis
Suppositis multum sedaret barba fragorem.*

STANZ. XXVIII.

Like as the mother of the Gods, they say
In her great iron chariot wonts to ride,
When to Joves palace she doth take her way,
Old Cybele, array'd with pompous pride,
Wearing a diadem embattled wide
With hundred turrets.

Virgil, *Æn.* VI. 785.

*Qualis Berecynthia mater
Ingreditur curra Phrygiæ turrata per urbis.*

STANZ. XLVII.

Speaking of a River Goddess :

Under the which her feet appeared plain,
Her silver feet.

ἀργυροπόδα.

STANZ. XLVIII.

The *Nereids* according to *Spenser* are,

*Amphitrite, Agave, Actæa, [it should be *Altea*]
Autonoë, Alimeda, [it should be *Halimede*], Cy-
motboë, Cymodocæ, Cymo, Doto, Dinamene, [it should
be*

be *Dynamene*] *Doris*, *Eucrate*, *Eunica*, *Eulimene*,
Erato, *Evagore*, *Eione*, *Eupompe*, *Endore*, [I sup-
 pose it should be *Eudore*] *Everna*, [it should be
Evarne, *Εὐάρνη*] *Glauce*, *Galene*, *Galathæa*, [it
 should be *Galatea*] *Glaucanome*, *Hippotboë*, *Hy-*
poneo [it should be *Hipponoë*] *Lisianassa*, [it
 should be *Lysianassa*] *Laomedea*, *Liagore*, *Melise*,
Menippe, *Nesæa*, *Neso*, *Nemertea* [it should be
Nemertes] *Proto*, *Pasithee*, *Pherusa*, *Phao*, *Poris*,
Panopæ, [it should be *Panope*] *Protomedæa*, [it
 should be *Protomedea*, *Πρωτομέδεια*] *Pronæa*, [it
 should be *Pronæ*] *Pontoporea*, *Polynome*, *Psamathe*,
Spio, *Sao*, *Tbetis*, *Tbalia*, *Themiste*. [it should be
Themisto.]

Phao and *Poris* are two *Nereids* that I think I
 never met with elsewhere. *Spenser* follows *Hesiod*.

Introduction to BOOK V.

STANZ. VIII.

And if to those Egyptian wizards old,
 Which in star-read were wont have best insight,
 Faith may be given, it is by them told,
 That since the time they first took the sun's height,
 Four times his place he shifted hath in fight,
 And twice hath risen where he now doth west,
 And wested twice, where he ought rise aright.

From *Herodotus*, II. 142. The *Ægyptian Priests*
 ἐν τῷ τῷ χρόνῳ τελευτῆς ἔλεγον ἐξ ἡδίων τ' ἡλίου
 ἀνατεῖλαι· ἐνθα τε νῦν κατὰδύει, ἐνθα τὴν δις ἐπαν-
 τεῖλαι· καὶ ἐνθεν νῦν ἀνατέλλει, ἐνθαῦτα δις κατὰδύναι.
Intra hoc tempus dicebant quater solem extra sedes
suas fuisse ortum. bis denuo illinc exortum ubi nunc
occidit; bis autem unde nunc oritur, illic occidisse.

STANZ.

STANZ. IX.

For during Saturn's ancient reign, it's said,
 That all the world with goodness did abound;
 All lov'd virtue, no man was afraid
 Of force, ne fraud in wight was to be found:
 No war was known, no dreadful trumpet's sound,
 Peace universal reign'd amongst men and beasts,
 And all things freely grew out of the ground.
 From Ovid, *Met.* l. 89.

*Aurea prima sata est ætas, quæ vindice nullo,
 Sponte sua, sine lege, fidem rectumque colebat.
 Pæna metusque aberant. —
 Non tuba directi, non æris cornua flexi,
 Non galeæ, non ensis, erant. sine militis usu
 Mollia securæ peragebant otia mentes.
 Ipsa quoque immunis, rostroque intacta, nec ullis
 Saucia vomeribus, per se dabat omnia tellus.*

CANTO I. 10.

Speaking of *Arbegal's* sword.

For of most perfect metal it was made, —
 And was of no less virtue, than of fame.
 For there no substance was so firm and hard,
 But it would pierce or cleave, where-so it came.

So Milton, *Par. Lost*, VI. 320.

but the sword
 Of Michael from the armory of God
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge.

STANZ. XII.

Arbegal is attended with *Talus*,

made

ON SPENSER.

III

made of iron mould,
Immoveable, resistless, without end.

Concerning this man of iron, or rather of brass,
Τάλως χαλκῆος, see *Apollonius* IV.

STANZ. XXVI.

Sith then, said he, ye both the dead deny,
And both the living lady claim your right,
Let both the dead and living equally
Divided be betwixt you here in fight, &c.

Copied from *Salomon's* judgment, 1 *Kings* iii. 16.

CANTO II. 27.

Thereafter all that mucky pelf he took,
The spoil of people's evil gotten good,
The which her fire had scrap'd by hook and crook,
And burning all to ashes, pour'd it down the brook.

Alluding to *Deuteron.* ix. 21. *And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.*

CANTO III. 25.

As when the daughter of *Thaumantes* fair,
Thaumantias *Iris*. the daughter of *Thaumas*, not
Thaumantes.

STANZ. XL.

Fit for such ladies and such lovely knights.

Methinks it would be better to give the Ladies the
epithet, and to read:

Fit for such lovely ladies, and such knights.

VI.

VI. XII. 34.

And therein shut up his blasphemous tongue
For never more defaming gentle knight,
Or any lovely lady doing wrong.

So Fol. Ed. 1679. In *Hughes'* Edit.

Or unto lovely lady doing wrong.

CANTO V. 25.

But vertuous women wisely understand
That they were born to base humility,
Unless the heavens them lift to lawful sovereignty.

The last line was inserted on account of Queen Elizabeth.

STANZ. XLIX.

Radigund says to *Clarinda*:

Say and do all that may thereto prevail;
Leave nought unpromis'd that may him persuade;
Life, freedom, grace, and gifts of great avail,
With which the Gods themselves are milder made.

He that compares this with *Æn.* IV. 424. &c. will be inclin'd to think that *Spenser* had *Virgil's Dido* in view.

I, soror, atque hostem supplex adfare superbum &c.

That gifts can pacifie even the Gods, was a proverb amongst the Heathen. *Euripides, Med.* 964.

πείθεν δῶκεν ἢ θεὸς, λόγῳ.

muneribus enim vel deos flecti fama est.

So Man makes God in his own image.

CANTO VII. 2.

Well therefore did the antique world invent
That Justice was a God of sovereign grace,

And

And altars unto him, and temples lent,
 And heavenly honours in the highest place ;
 Calling him great Osiris, of the race
 Of th' old Ægyptian kings, that whilom were ;
 With feigned colours shading a true case : —
 For, that Osiris, whilst he lived here,
 The justest man alive, and truest did appear.

In Plutarch *De Isid.* p. 355. *Osiris* is called μέγας βασιλεὺς διεργέτης. *Magnus rex beneficus.* — βασιλεύοντα δὲ Ὀσίαν Ἀιγυπτίως μὴ δίδως δότις βίη καὶ θηριώδης ἀπαλλάξαι, καρπὸς τε δείξαντα, καὶ νόμους θέμενον αὐτοῖς, καὶ θεὸς δείξαντα τιμᾶν ὑπερόν δὲ γῆν πᾶσαν ἡμερέμενον ἐπέλθεῖν, — *Jam Osirin regno inito statim Ægyptios inopi & belluina victus ratione solvisse, cum & fruges iis ostenderet, & leges poneret, & deorum cultum præciperet. Postmodo universam obivisse terram hominesque mansuetos redeγisse,* — p. 356. ὁ δὲ Ὀσίης ἀγαθοποιός. *Est enim Osiris beneficus.*

STANZ. IV.

Britomartis enters the temple of *Isis*:

There she received was in goodly wife
 Of many priests, that duly did attend, —
 All clad in linnen robes with silver hem'd ;
 And on their heads, with long locks comely kem'd,
 They wore rich mitres —

The Priests of *Isis* wore ἐσθῆτα λινέην μάνην, *vestem tantummodo lineam*, *Herodot.* II. 37. and are called *Linigeri* by many writers. Their heads were close shaved, though *Spenser* gives them *long locks*.

I B I D.

To shew that *Isis* does the moon portend ;
 Like as *Osiris* signifies the sun,
 So Plutarch *De Isid.* p. 372.

Q

STANZ.

STANZ. VI.

The image of *Isis* was

— clothed all in garments made of line.

She is called *Linigera* by *Ovid*, and by others.

STANZ. VIII.

Britomartis sleeps in the temple of *Isis*, and has visions of what should befall her. It was not unusual for those who consulted the Gods, to sleep in their temples, where, as we are informed, they used to have their fortunes told them.

Virgil. Æn. VII. 86.

— *Huc dona sacerdos*
Cum tulit, & cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
Multa modis simulacra videt volitantia miris:
Et varias audit voces, fruiturque deorum
Conloquio, atque imis Acheronta adfatur Avernis.

Servius: Incubare proprie dicuntur hi, qui dormiunt ad accipienda responsa: unde est: Ille incubat Jovi, id est, dormit in Capitolio, ut responsa possit accipere.

I B I D.

Her helmet she unlac'd,
And by the altar's side her self to slumber plac'd.
For other beds the priests there used none,
But on their mother Earth's dear lap did lie,
And bask their sides upon the cold hard stone.

So the *Selli* in *Homer, Il. II. 233.*

Ζῶ ἀνὰ Δωδωναίῃ, Πελασγικῇ, τηλόθι ναίων,
Δωδωνῆς μεδίων δρυχευέεσσι· αἰεὶ δὲ Σελλοὶ
Σοὶ ναιεσ' ὑποφῆται ἀντιόπισθες, χαμαιδύναι.

Jupiter

*Jupiter rex Dodonæ, Pelasgice, procul habitans,
Dodonæ præsidens biberno-frigore-infestæ: circum au-
tem Selli*

Tui habitant interpretes pedibus-illoti, humi-cubantes.

STANZ. X.

Speaking of the priests of *Isis*:

Therefore they mought not taste of fleshly food,
Ne feed on ought the which doth blood contain,
Ne drink of wine; for wine they say is blood,
Even the blood of Giants, which were slain
By thundring Jove in the Phlegrean plain:
For which the Earth (as they the story tell)
Wroth with the Gods, which to perpetual pain
Had damn'd her sons, which 'gainst them did rebel,
With inward grief and malice did against them swell.

And of their vital blood, the which was shed
Into her pregnant bosom, forth she brought
The fruitful vine; whose liquor bloody red
Having the minds of men with fury fraught,
Mought in them stir up old rebellious thought
To make new war against the Gods again.

Concerning the temperance requisite in the Priests of *Isis*, see Plutarch *De Isid.* Ἡρώδης ὃ πίνεν ἀπὸ Ψαμμητίχε, πρότερον ὃ ἐκ Ἰθίων οἶνον, εἰδὲ ἑσπεύον, ὡς φίλιον θεοῖς, ἀλλ' ὡς αἷμα τῶν πολεμῶντων ποτὲ τοῖς θεοῖς, ἐξ ὧν οἶναι πεσόντων καὶ τῇ γῇ συμμιγέταν ἀμπέλους φέρεται. διὸ καὶ τὸ μεθύειν ἐκφρονας ποιεῖ καὶ ἀπαπλήγας, αἵτε δὴ τῶν προγόνων τῷ αἵματι ἐμπιπλάμευς. Bibere autem cæperunt a Psammeticho, cum neque bibissent ante, neque diis libassent vinum, non id gratum diis rati, sed sanguinem eorum qui aliquando bellum diis intulissent: ex quorum cadaveribus terræ permixtis putant vites esse ortas. itaque etiam ebrietas insanos facit & abalienat mente, impletis hominibus sanguine suorum majorum. Ibid. p. 353. To this

fable (as a Friend of mine thinks) *Androcydes* in his letter to *Alexander* may allude: *Pliny* XIV. 5.

— *Androcydes sapientia clarus ad Alexandrum Magnum scripsit, intemperantiam ejus cobibens: Vinum poturus rex, memento te bibere sanguinem terræ.* Where *Harduin* has a note that seems little to the purpose. I add here a passage, which I met with in the *Chevræana*, Vol. I. p. 284. where *Chevreau* says of the *Manichæans*, *Ils rejettoient le Vieux Testament, La Loy de Moÿse, comme l'ouvrage du Dieu severe; condamnoient avec Tatien, le mariage, l'usage des oeufs, du lait, de la chair, du vin, qu'ils nommoient le fiel du Dieu des tenebres.* They forbid the use of wine, which they called the gall of the God of darkness.

CANTO VIII. 19.

That O ye Heavens defend, and turn away
From her unto the miscreant himself.

Virgil. *Æn.* II. 190.

quod Dî prius omen in ipsum

Convertant.

Spenser here, and in many other places, uses *Heaven* and *the Heavens* for *God* and *the Gods*, as do all modern Writers. Whether ancient authors have done so, has been doubted. *Varvassor*, in his Treatise, *De Vi & Usu quorundam verborum*, says he could find no other example but this of *Statius*, *Silv.* I. IV. 4.

Es Cælo, Dîs es, Germanice, cordi.

I can help the Reader to a good many more. *Statius* uses the word so perpetually. *Theb.* VI. 16.

— *quibus Argos alumni Connexum cælo.*

Which is something like — *genus qui ducis Olympo* in *Virgil*, *Æn.* VI. 835. *Theb.* IX. 97.

Dîs

Dīs coram, & cælo inspectante.

Theb. I. 650.

ſævo tanta inclementia cælo eſt.

Where *Bartbius*: 'cælo. *Superis cælum habitantibus. Frequens poſterioribus Græcis, Latinis, etiam optimi ævi, locutio. Papinius infra II. 600.*

' *toto necquicquam obſeſſus Olympo.*
' *hoc eſt, omnibus Numinibus. Omnes enim divos uno nomine Domus ipſorum cenſebant. Petronius: Nemo cælum putat, nemo juſ jurandum ſervat. —*
' *Manilius V.*

' *Araque divorum, cui votum ſolvit Olympus.*
' *Hoc eſt, quantum eo Deorum continebatur. Idem IV.*
' *— Auguſto creſcit ſub principe cælum.*

' *Hoc eſt, numerus Deorum augetur. Claudianus:*
' *providus æther*
' *Noluit humano titulos auferre labori.*
' *Sedulius: Quid apertius eſt Patre teſte, Cælo af- fertore.*

So *Ovid*:

immènſa eſt, finemque potentia cæli
Non habet.

Claudian, Epist. ad Hadrianum:

Humanæ ſuperos nunquam tetigere querelæ,
Nec vaga ſecurum penetrant convicia cælum.

Auſonius, Grat. Actione. Auguſte Juvenis, Cæli tibi & humani generis reſtor hoc tribuat, ut —

So *Heaven* ſometimes in the holy *Scriptures*, and often in the *Rabbinical* writers, is the name of *God*. See *Whitby* on *Matth. iii. 2.* and the *Commentators* on *Matth. xxi. 25.*

STANZ. XXVIII.

Wherewith the Souldan all with fury fraught,—
 Commanded straight his armour to be brought,
 And mounted straight upon a charet high,
 With iron wheels and hooks arm'd dreadfully.--

But the bold Child that peril well espying,
 If he too rashly to his charet drew,
 Gave way unto his horses speedy flying.

See an account of these chariots, *currus falcati*, in
 2. *Curtius*, IV. 9. *Alexander* bid his soldiers avoid
 them, *laxatis ordinibus*. IV. 13.

STANZ. XXXV.

That made him rave, like to a lion wood,—
 Which being wounded of the huntsman's hand
 Cannot come near him in the covert wood,
 Where he with boughs hath built his shady stand,
 And fenc'd himself about with many a flaming brand.
 The lion fears fire. *Homer*, II. A.

Καίόμεναι τε δεται, τὰς τε τρεῖς ἐσούμβρος περ.
Incensæque faces, quas horret violentus quamvis.

STANZ. XL.

As when the fiery-mouthed steeds, which drew
 The Sun's bright wain to Phaeton's decay,
 Soon as they did the monstrous Scorpion view,
 With ugly craples crawling in their way,
 The dreadful sight did them so sore affray,
 That their well known courses they forwent;
 And leading th' ever-burning lamp astray,
 This lower world nigh all to ashes brent,
 And left their scorched path yet in the firmament.

If the reader examines these lines, he will find in them a figure call'd ἀνάνησις, a figure which Spenser deals very much in, a want of construction. He imitates Ovid here, but varies a little from him: for Ovid tells us, that the Scorpion frightened Phaëthon, Met. II. 198.

*Hunc puer ut nigri madidum sudore veneni
Vulnera curvata mimitantem cuspide vidit,
Mentis inops, gelida formidine lora remisit.*

scorched path. Natalis Comes, VI. 1. Finxerunt Phaëthontem in ea parte præcipue signiferi delirasse, quæ est ultima Libræ in Scorpionem, ubi via dicitur ista: quæ gradus decem utrinque continet.

STANZ. XLVII.

Like raging Ino, when with knife in hand
She threw her husband's muredred infant out;
Or fell Medea, when on Colchick strand
Her brothers bones she scattered all about;
Or as that madding Mother, 'mongst the rout
Of Bacchus' priests her own dear flesh did tear.
Yet neither Ino, nor Medea stout,
Nor all the Moenades [Mænades] so furious were,
raging Ino, &c. See Natalis Comes, VIII. 4. By the madding Mother he means, I suppose, Agave, who tore her son Pentheus to pieces.

CANTO IX. 13.

Like as the fowler on his guileful pipe
Charms to the birds full many a pleasant lay.

So in Colin Clout's come home again:

The Shepherd's boy ———

Sat, as his custom was, upon a day,
Charming his oaten pipe unto his peers.

STANZ. XXXI.

All lovely daughters of high Jove, that hight
 Litæ, by him begot in love's delight
 Upon the righteous Themis: those they say
 Upon Joves judgment seat wait day and night,
 And when in wrath he threatens the world's decay,
 They do his anger calm, and cruel vengeance stay.

Those did upon Mercilla's throne attend:
 Just Dice, wise Eunomy, mild Eirene;
 And them amongst, her glory to commend,
 Sat goodly Temperance in garments clean,
 And sacred Reverence, yborn of heavenly strene.

Homer. *Il.* I. 498.

Καὶ γάρ τε Λιταὶ εἰσι Διὸς κῆρυι μεγάλοις,
 Χαλαί τε, ῥυσαί τε, ὠκυβλήπτεσσι τ' ὀφθαλμοῖσιν. κ. τ. ε.

*Etenim Preces sunt Jovis filiae magni,
 Claudæque, rugosæque, strabæque oculis: &c.*

So, according to Homer, the *Litæ* are not very handsome. Homer does not give us their names, or number. *Dice*, *Eunomie*, and *Eirene*, according to Hesiod, are the *Horæ*, daughters of Jupiter and Themis. Theog. 901.

Δώτερον ἡγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὀρεῖ,
 Εὐνομίην τε, Δίκην τε, ἣ Εἰρήνην τε θαλῆαν.

*Postea duxit splendidam Themis, quæ peperit Horas,
 Eunomiamque, Dicenque, & Irenen florentem.*

sacred Reverence seems to be taken from Ovid,
Fast. V. 20.

Sæpe aliquis folio, quod tu, Saturne, tenebas,
 Ausus de media plebe sedere Deus. —

*Donec Honos, placidoque decens Reverentia vultu
 Corpora legitimis imposuere toris.*

Hinc sata Majestas; &c.

CANTO X. 3.

From th' utmost brink of the *Armerick* shore,
Unto the margent of the *Molucas*?

Armoric I suppose.

STANZ. X.

With his two headed dog, that *Orthrus* hight;
Orthrus begotten by great *Typhaon*
And foul *Echidna*, in the house of Night.

Hesiod. Theog. 306.

Τῇ δ' [Ἐχίδνῃ] Τυφάονά φασι μιγήμεναι ἐν Φιλότῃ,
Δεινὸν δ' ὕβρισθ' ἔννεμον, ἐλικώπιδι κέρει.
Ἢ δ' ἀποκυύσασα μύη, τέκετο κοχλινόφρονα τέκνα.
Ὅρθον μὲν πρῶτον κύνα γείνατο Γηρυονῆϊ.

Huic [*Echidnae*] *Typhaonem* aiunt *mistum esse concubitu*,
Vehementem ὃ *violentum ventum*, *nigris oculis decoræ*
Illa vero gravida facta peperit fortes filios. (*puellæ.*
Orthum quidem primo canem peperit Geryoni.

See also *Silius Italicus* XIII. 845. and *Heinsius* there.
Orthus or *Orthrus* was brother to *Cerberus*.

STANZ. XXIV.

Some place shall us receive, and harbour yield,—
And if all fail, yet farewell open field:
The earth to all her creatures lodging lends.

Observe this use of the word *farewell*, or *farwell*,
as it is spell'd in *Fol. Edit.* or *fare well*, as per-
haps it should be written.

CANTO XI. 37.

That it was he which whilom did attend
On fair *Irena* in her affliction.

Spenser either wrote *Iren*^s, abbreviating the name, as he often does, or *Irene*, making it a dissyllable. In Fol. Edit. it is *Irene*. So in this Book, IX. 32. he makes *Eirene* a dissyllable.

Introduction to BOOK VI.

STANZ. II.

Guide ye my footing, and conduct me well
In these strange ways, where never foot did use,
Ne none can find, but who was taught them by the
Muse.

Lucretius, I. 925.

*Avia Pieridum peragro loca, nullius ante
Trita solo.*

STANZ. VI.

But where shall I in all antiquity
So fair a pattern find, where may be seen
The goodly praise of princely courtesy,
As in your self, O sovereign Lady Queen?
In whose pure mind, as in a mirror sheen,
It shows, and with her brightness doth inflame
The eyes of all, which thereon fixed been;
But meriteth indeed an higher *name*:
Yet so from low to high uplifted is your *name*.
Perhaps *name* should be changed to *fame* in the
last line, or last but one, that *name* may not rhyme
to it self. But the same fault is to be found, III.
III. 22.

CANTO II. 2.

For some so goodly gracious are by kind,
That every action doth them much commend,
And in the eyes of men great liking find.

What

What is here said with great simplicity and homeliness of style by *Spenser*, is politely and elegantly expressed in these lines, in a poem printed amongst those of *Tibullus*, IV. II. 7.

*Illam quicquid agit, quoque vestigia movit,
Componit furtim subsequiturque decor.*

STANZ. XXXIX.

But Tristram then despoiling that dead knight
Of all those goodly ornaments of praise,
Long fed his greedy eyes with the fair sight
Of the bright metal, shining like sun rays;
Handling and turning them a thousand ways.

Virgil. *Æn.* VIII. 618.

*Ille Deæ donis & tanto lætus bonore,
Expleri nequit, atque oculos per singula volvit,
Miraturque, interque manus & brachia versat
Terribilem cristis galeam &c.*

Which also is copied from *Homer*.

CANTO VI. IO.

Echidna is a monster direful dread,
Whom Gods do hate, and Heavens abhor to see;
So hideous is her shape, so huge her head,
That ev'n the hellish Fiends affrighted be
At sight thereof, and from her presence flee:
Yet did her face and former parts profess
A fair young maiden, full of comely glee;
But all her hinder parts did plain express
A monstrous dragon, full of fearful ugliness.

To her the Gods, for her so dreadful face,
In fearful darkness, furthest from the skie,
And from the earth, appointed have her place
'Mongst rocks and caves, where she enroll'd doth
lie

In hideous horror and obscurity,
Wasting the strength of her immortal age.

Taken from *Hesiod, Theog.* 295.

Ἡ δ' ἔτεκε' ἄλλο πέλωρον, ἀμήχανον, ἔδεν ἰοικὸς
Θνητοῖς ἀνθρώποις, ἔδ' ἀθανάτοισι θεοῖσι,
Σπῆϊ ἐνὶ γλαφυρῷ, θείην κεχρήμενον Ἐχιδναν.
Ἥμισυ μὲν νύμφην ἐλικώπιδα, καλλιπάρηγον,
Ἥμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
Ποικίλον, ὠμὴν, ζαθέης ὑπὸ κούρῃσι γαίης.
Ἐνθα δέ οἱ σπέος ἐστὶ καίτω, κοίλῃ ὑπὸ πέτρῃ,
Τηλεῖ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων.
Ἐνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίων.
Ἡ δ' ἔρυσ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λύγρην Ἐχιδνα,
Ἀθάναλ' ἔνυμφον ἢ ἀγήμενον, ἡμᾶα πάντα.

*Ipsa insuper peperit aliud monstrum ingens, nihil simile
Mortalibus hominibus, neque immortalibus Diis,
Specu in concavo, divinam animo infraſto Echidnam :
Dimidiam nympham, nigris oculis, pulcram,
Dimidiam item ingentem serpentem, horrendumque &
magnum,*

*Varium, crudivorum, divinæ sub cavernis terræ.
Illic vero ei specus est in imo, cava sub petra, (bus :
Procul ab immortalibusque Diis, mortalibusque homini-
Ibi sane ei destinarunt Diī inclitas domos incolere.
Atque coercebatur apud Syros sub terra tetra Echidna,
Immortalis nympha & senū expers, diebus omnibus.*

CANTO VII. 19.

The whiles, his savage Page, that wont be prest,
Was wandred in the wood another way,
to be prest, præsto adesse.

CANTO X. 7.

And at the foot thereof, a gentle flood
His silver waves did softly tumble down,
Unmarr'd

Unmarr'd with ragged moss or filthy mud ;
 Ne mote wild beasts, ne mote the ruder clown
 Thereto approach, ne filth mote therein drown.

Ovid. *Met.* III. 407.

*Fons erat illimis, nitidis argenteus undis,
 Quem neque pastores, neque pastæ monte capellæ,
 Contigerant, aliudve pecus: quem nulla volucris,
 Nec fera turbabat, nec lapsus ab arbore ramus.*

STANZ. IX.

That even her own *Cytheron*, though in it
 She [*Venus*] used most to keep her royal court, —
 He should have said *Cythera*.

So again, III. VI. 29.

Whether in *Paphos*, or *Cytheron* hill,
 Or it in *Gnidus* be, I wote not well.

STANZ. XIII.

Look how the crown which *Ariadne* wore
 Upon her ivory forehead that same day
 That *Theseus* her unto his bridal bore,
 When the bold *Centaurs* made that bloody fray
 With the fierce *Lapithes*, which did them dismay--
 It was not at the wedding of *Theseus* and *Ariadne*,
 but of *Piritheus* and *Hippodamia*, that the *Centaurs*
 and *Lapithæ* fought.

STANZ. XXII.

Speaking of the Graces:

They are the daughters of sky-ruling *Jove*,
 By him begot of fair *Eurynome*,
 The Oceans daughter, in this pleasant grove,
 As he this way coming from feastful glee
 Of *Thetis'* wedding with *Æcidee*,

In

In summer's shade himself here rested weary.
The first of them hight mild Euphrosyne,
Next fair Aglaia, last Thalia merry. —

Therefore they always smoothly seem'd to smile,
That we likewise should mild and gentle be;
And also naked are, that without guile
Or false dissemblance all them plain may see,
Simple and true from covert malice free:
And eke themselves so in their dance they bore,
That two of them still *forward* seem'd to be,
But one still towards shew'd her self afore;
That good should from us go, then come in greater store.

A Friend of mine conjectures, that for *forward* it should be *froward*. *froward* is oppos'd to *toward*. As it is not unlikely that the last line will be misunderstood by some readers, I shall explain it. In old writers, *then* is the same as *than*.

That good should from us go, then come, in greater store.

So the commas should be placed; and the meaning is, *that good should go from us in greater store than come to us*: that we should be more ready to give than to receive.

For *Æcidee* he should have said *Æacides*, but the rhyme would not admit it. Perhaps *Æacidee*: but the old *English* poets took strange liberties with proper names. *Milton* endeavours to justify this abuse, unsuccessfully in my opinion, in the following manner:

Remonst. *The Areopagi? who were those? Truly my Masters I had thought this had been the name of the place, not of the men.*

Answ. *A soar-eagle would not stoop at a fly; but sure some Pedagogue stood at your elbow, and made it itch with this parlous criticism. they urged you with a decree of the sage and severe judges of Athens, and you cite them to appear for certain Paragogical contempts,*

contempts, before a capricious Pædantry of hot-liver'd Grammarians. Mistake not the matter, courteous Remonstrant, they were not making Latins: if in dealing with an out-landish name, they thought it best not to screw the English mouth to a harsh foreign termination, so they kept the radical word, they did no more than the elegantest authors among the Greeks, Romans, and at this day the Italians in scorn of such a servility use to do. Remember how they mangle our British names abroad; what trespass were it, if we in requital should as much neglect theirs? And our learned Chaucer did not stick to do so, writing Semyramus for Semiramis, Amphiorax for Amphiarus, K. Sejes for K. Ceyx the husband of Alcyone, with many other names strangely metamorphis'd from true orthography, if he had made any account of that in these kind of words. Animadv. upon the Remonstr. Defence against Smeſtymnus.

What Spenser says of the Graces is from Hesiod and Seneca. Hesiod, Theog. 907.

Τρεῖς ὃ οἱ [Ζηνι] Εὐρυνόμη Χάριτας τέκε καλλιπαρέας,
Ὀκειανὲ κέρη, πολυήρατον εἶδ' ἔχουσα,
Ἀγλαΐην κ' Εὐφροσύνην, Θάλιην τ' ἐρατεινήν.

Tres vero ei [Jovi] Eurynome Gratias peperit pulchras
genas habentes,

Oceani filia, peroptabilem formam habens,
Aglaiam & Euphrosynen, Thaliāque amabilem.

Seneca, De Benef. I. 3. Num dicam quare tres Gratiae & quare sorores sint, & quare manibus implexis, quare ridentes, juvenes, & virgines, solutaque ac pellucida veste? Alii quidem videri volunt unam esse quæ det beneficium: alteram quæ accipiat, tertiam quæ reddat. Alii tria beneficiorum genera; promerentium, reddentium, simul & accipientium reddentiumque. [A Friend of mine reads: alii tria beneficiorum genera; promerentium, reddentium, & simul accipientium reddentiumque.] — Ideo ridentes: quia

quia promerentium vultus bilares sunt, quales solent esse qui dant, vel accipiunt beneficia. [See Gronovius.] Juvenes : quia non debet beneficiorum memoria senescere. Virgines : quia incorrupta sunt, & sincera, & omnibus sancta. In quibus nihil esse alligati decet, nec adscripti : Solutis itaque tunicis utuntur. Pellucidis autem ; quia beneficia conspici volunt.

It is a vulgar error to imagine that the Ancients always represented the Graces naked.

STANZ. XXXVI.

Whence e'er he could recov'r, he did him quell,
And hewing off his head, it presented
Before the feet of the fair Pastorel ;
Who scarcely yet from former fear exempted,
A thousand times him thank'd, that had her death
prevented.

I once thought it should be :

And hewing of his head, *be* it presented —
to make the verse complete ; but I now rather
think, that *Spenser* makes *bead* a disyllable, as
they still pronounce it in some places.

BOOK VII. CANTO VI. 3.

Hecate, in whose almighty hand
He [*Jove*] plac'd all rule and principality —
Hesiod, *Theog.* 411.

Ἑκάτην τέκε, ἥ περὶ πάντων
Ζεὺς Κρονίδης τίμησε. πόρην δέ οἱ ἀγλαὰ δῶρα,
Μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέταιο θαλάσσης. —

*Hecaten peperit, quam super omnes
Jupiter Saturnius honoravit : dedit vero ei splendida dona,
Potestatem ut habeat terræque & inexhausti maris. —*

STANZ.

STANZ. XX.

Ye know, says *Jupiter* to the Gods, that we quite destroyed the Giants;

Yet not so quite, but that there did succeed
An offspring of their blood which did alite
Upon the fruitful earth, which doth us yet despise.

From Ovid, *Met.* I. 156.

*Obruta mole sua cum corpora dira jacerent,
Perfusam multo natorum sanguine Terram
Incaluisse ferunt, calidumque animasse cruorem:
Et ne nulla feræ stirpis monumenta manerent,
In faciem vertisse hominum: sed & illa propago
Contemtrix superum, sævæque avidissima cædis,
Et violenta fuit: scires e sanguine natos.*

STANZ. XXII. and XXX.

What is said of *Jupiter*'s nod is taken from that passage in *Homer*, so well known, that it need not be quoted.

STANZ. XXIX.

Jupiter says:

I would have thought, that bold *Procrustes*' hire,
Or *Typhon*'s fall, or proud *Ixion*'s pain,
Or great *Prometheus* tasting of our ire,
Would have suffic'd the rest for to restrain,
And warn'd all men by their example to refrain.

The example of *Procrustes* is not to the purpose, since he neither offended particularly against *Jupiter*, nor was punish'd by him. He was slain by *Theseus*.

CANTO VII. 10.

And all the earth far underneath her feet

S

Was

Was dight with flow'rs that voluntary grew
Out of the ground, and sent forth odours sweet ;--

'Tis a common thing among the poets to call forth flowers and make them spring up spontaneous to honour the Gods, or persons of distinction. *Homer* led the way, and thus sings upon a certain occasion :

Τοῖσι δ' ὑπὸ χθών δια φύεν νεοθηλέα ποιήν,
Λωλὸν δ' ἐρσηνία, ἰδὲ κρόκον, ἢ δ' ὑάκινθον
Πυκνὸν ἢ μαλακόν, ———

*Hos autem subter tellus divina summisit recentem herbam,
Lotumque roscidum, & crocum, & hyacinthum
Densum & mollem, ———*

Hesiod. Theog. 194.

Ἐκ δ' ἔβη αἰδοίη καλὴ θεός. ἀμφὶ δ' ποτὶ
Ποσσὶν ὑπὸ ῥαδινοῖσιν ἀέζετο.

*Prodiit vero veneranda formosa dea : circum vero herba
Pedibus sub mollibus crescebat.*

Claudian is very profuse of grass and flowers. *Conf. Pr. & Ol. 115.* he says of *Theodosius* :

*Cespitem gramineo confederat, arbore fultus
Acclines humeros. dominum gavisam coronat
Terra suum, surguntque toris majoribus herbae.*

*See Nupt. Hon. & Mar. 188. Rapt. Prof. II. 71.
Laud. Serenæ, 89.*

STANZ. XII.

Was never so great joyance since the day
That all the Gods whilom assembled were
On Hæmus hill in their divine array,
To celebrate the solemn bridal cheer
'Twixt *Peleus* and dame *Thetis*.

It was not *Hæmus*, but *Pelion*, where the Gods met upon that occasion.

STANZ.

STANZ. XVII, &c.

What follows concerning the mutability of all things, may be compared with the discourse of *Pythagoras* upon that subject in *Ovid*, *Met.* XV. 165.

Omnia mutantur: nihil interit &c.

Spenser certainly had it in view.

STANZ. XXXVI.

It was the beast that whylome did forray
The *Nemæan* forest, till th' *Amphytrionide* [*Am-*
Him slew. *phitryonide*]

In *Hughes'* Edit.

Th' *Nemæan* forest —

which seems to be right. Concerning the adjective *Nemæan* or *Nemeæan*, see *Munker* on *Hyginus*, *Fab.* XXX. not, *d.*

STANZ. XXXVIII.

Next him September marched eke on foot; —
In his one hand, as fit for harvest's toyl,
He held a knife-hook; and in th' other hand
A pair of weights.

La Balance est [aujourd'hui] représentée avec ses deux bassins, posée simplement sur la terre. Manila y joint un homme qui la soutient, & la tient en action: Humana est facies Libræ, dit il. Les anciens Calendriers la faisoient soutenir par la Vierge: mais cet emploi fut délégué à Auguste par les flatteurs de son temps. Les Égyptiens attribuoient cette fonction à un homme, qui soutenant la balance de la main droite, tenoit de la gauche une perche ou mesure d'arpenteur. Huetiana. pag. 394.

STANZ. XXXIX.

He says of *Scorpius*!

The same that by Diana's doom unjust
Slew great Orion.

Why unjust? since *Orion* had provoked her by attempting to ravish her. But according to some authors, he did nothing that deserved punishment.

STANZ. XL.

The seed of Saturn and fair Nais, Chiron hight.
He was son of *Saturn* and *Philyra* daughter of *Oceanus*.

STANZ. XLI.

Speaking of *Capricorn*:

Upon a shaggy-bearded Goat he [*December*] rode,
The same wherewith Dan Jove in tender years,
They say, was nourish'd by th' Idæan maid.

He confounds *Capricorn* with *Amalthea's* Goat.

STANZ. XLII.

Then came old January, wrapped well
In many weeds to keep the cold away: —

Upon an huge great earth-pot stean he stood;
From whose wide mouth there flowed forth the Roman flood.

The Roman flood, I suppose, is *Eridanus*: but *Eridanus* and *Aquarius* are two distinct constellations.

STANZ. LIII.

But you, Dan Jove, that only constant are,
And king of all the rest, as ye do claim,

Are

Are you not subject eke to this misfate?
 Then let me ask you this withouten blame,
 Where were ye born? some say in Crete by name,
 Others in Thebes, and others other-where.

The Heathens that were learned in their own Theology, reckoned up three Jupiters, one of Crete, two of Arcadia. Cicero de Nat. Deor. III. 21. *Principio Joves tres numerant ii, qui theologi nominantur: ex quibus primum & secundum natos in Arcadia: — tertium Cretensem.* There is a Theban Jupiter often mention'd in Herodotus, and so call'd because he had a temple at Thebes in Ægypt. You may find an account of a Jupiter born at Thebes, in *Natalis Comes*, II. 1.

THE SHEPHERD'S CALENDAR.

FEBRUARY.

The block oft groan'd under his blow,
 And sigh'd to see his near overthrow.
 In fine the steel had pierc'd his pith,
 Tho down to the ground he fell forthwith.
 His wondrous weight made the ground to quake.

Virgil. *Æn.* II. 628.

*Illa usque minatur,
 Et tremefacta comam concusso vertice nutat;
 Volneribus donec paullatim evicta supremum.
 Congemuit, traxitque jugis avolsa ruinam.*

OCTOBER.

For ever who in derring-do were dread,
 The lofty verse of them was loved aye.
 This seems to be copied from Claudian, *Præf. ad*
II. Conf. Stil.

Gaudet

*Gaudet enim Virtus testes sibi jungere Musas :
Carmen amat quisquis carmine digna facit.*

IBID.

What signifies it, says the Shepherd, to receive
no other recompense than praise?

So praisen babes the peacock's spotted train,
And wondren at bright Argus' blazing eye :
But who rewards him ere the more for-thy ?
Or feeds him once the fuller by a grain ?

Laudatur & alget.

Στέφανον μὲν ἔχων, δίψῃ δ' ὀσπλωλός.

Aristoph. Equ. 531.

NOVEMBER.

Whence is it, that the flowret of the field doth fade
And lieth buried long in winter's bale ?
Yet soon as spring his mantle hath displayde,
It flowreth fresh, as it should never fail.
But thing on earth that is of most avail,
As virtue's branch and beauty's bud,
Reliven not for any good.

Tibullus I. IV. 31.

*Crudeles Divi ! serpens novus exuat annos ?
Formæ non ullam Fata dedere moram ?*

Ovid. Art. Amat. III. 77.

*Anguibus exuitur tenui cum pelle vetustas ;
Nec faciunt cervos cornua jacta senes.
Nostra sine auxilio fugiunt bona.*

Catullus. V.

*Soles occidere & redire possunt :
Nobis, quum semel occidit brevis lux,
Nox est perpetua una dormienda.*

IBID.

I B I D.

Unwise and wretched men to weet what's good or ill,
 We deem of death as doom of ill desert:
 But knew we, fools, what it us brings until,
 Die would we daily, once it to expert.

Lucan very beautifully, IV. 519.

*Viturosque Dei celant, ut vivere durent,
 Felix esse mori.*

DECEMBER.

And tried time yet taught me greater things,
 The sudden rising of the raging seas;
 The sooth of birds by beating of their wings,
 The power of herbs, both which can hurt and ease:
 And which be wont t' enrage the restless sheep,
 And which be wont to work eternal sleep.

But ah unwise and witlefs Colin Clout!
 That kydst the hidden kinds of many a weed;
 Yet kydst not one to cure thy sore heart-root,
 Whose rankling wound as yet does rifely bleed.

Ovid. *Met.* I. 521.

*Inventum medicina meum est; episerque per orbem
 Dicor; & herbarum est subiecta potentia nobis.
 Hei mihi quod nullis amor est medicabilis herbis:
 Nec prosunt domino, quæ prosunt omnibus, artes!*

I B I D.

And thus of all my harvest hope, I have
 Nought reaped but a weedy crop of care;
 Which when I thought have thresh'd in swelling
 Cockle for corn and chaff for barley bare. (sheave,

Virgil. *Ecl.* 36.

*Grandia sæpe quibus mandavimus bordea sulcis,
 Infelix lolium, & steriles nascuntur avenæ.*

Job

Job xxxi. 38, *If my land cry against me, —
let thistles grow instead of wheat, and cockle instead
of barley.*

EPILOGUE.

In this Epilogue, in which he sings his *Exegi*,
he says:

Dare not to match thy pipe with Tityrus his stile,
Nor with the Pilgrim that the Plough-man plaid a-
while:

But follow them far off, and their high steps adore.

From Statius, *Theb.* XII. 816.

*Vive precor, nec tu divinam Ænëida tenta,
Sed longe sequere, & vestigia semper adora.*

COLIN CLOUT's come home again.

Whilst thou wast hence, all dead in dole did lie;
The woods were heard to wail full many a sigh,
And all the birds with silence to complain;
The fields with faded flowers did seem to mourn,
And all their flocks from feeding to refrain;
The running waters wept for thy return,
And all their fish with languor did lament:
But now both woods, and fields, and floods revive,
Sith thou art come, their cause of merriment.

Virgil. *Ecl.* I. 39.

*Ipsæ te, Tityre, pinus,
Ipsi te fontes, ipsa hæc arbusta, vocabant.*

Ecl. VII. 55.

*Omnia nunc rident. at si formosus Alexis
Montibus his abeat, videas & flumina sicca.*

57.

Aret ager: vitio moriens sitit æris herba:

Liber

*Liber pampineas invidit collibus umbras :
Phyllidis adventu nostræ nemus omne virebit :*

Aristophanes, *Pac.* 596. where the Chorus sings
the Praises of Peace :

Ὡς ὁ τὰ τ' ἀμπέλια,
καὶ τὰ νεὰ σκυῖδια,
τάλλα θ' ὅς' ἐστὶ φύλα,
προσγελαστέαι σὲ λαβόντ' ἄσμενα.

*Atque ideo pampinea
Ligna, sobolesque nova
Ficum, & omne satum,
Te incipient ridere recepta.*

I B I D.

We have here a description of a ship, by a
Shepherd who had never seen one before :

For as we stood there waiting on the strand,
Behold, an huge great vessel to us came,
Dancing upon the waters back to land,
As if it scorn'd the danger of the same ;
Yet was it but a wooden frame and frail,
Glewed together with some subtle matter ;
Yet had it arms, and wings, and head and tail,
And life to move it self upon the water.
Strange thing, how bold and swift the monster was !
That neither car'd for wind, nor hail, nor rain,
Nor swelling waves, but thorough them did pass
So proudly that she made them roar again.

Cicero, *De Nat. Deor.* II. 35.

*Ille apud Attium pastor, qui navem numquam ante
vidisset, ut procul divinum & novum vehiculum Ar-
gonautarum e monte conspexit, primo admirans &
perterritus, hoc modo loquitur :*

*Tanta moles labitur
Fremebunda ex alto, ingenti sonitu & strepitu :*
T Pra

*Præ se undas volvit : vortices vi suscitât ;
Ruit prolapsa : pelagus respergit : profluit. &c.*

See the notes of Dr. Davies. 'Tis likely Spenser had these lines in his mind.

Dryden, *Conquest of Mexico* :

Guy. At last, as far as I could cast my eyes
Upon the sea, somewhat methought did rise
Like bluish mists, which still approaching more,
Took dreadful shapes, and mov'd towards the
shore. —

The object I could first distinctly view
Was tall streight trees which on the waters flew.
Wings on their sides instead of leaves did grow,
Which gather'd all the breath the winds could
blow :

And at their roots grew floating palaces,
Whose out-blow'd bellies cut the yielding seas.

Mont. What divine monsters, O ye Gods, were these
That float in air and flie upon the seas !
Came they alive or dead upon the shore ?

Guy. Alas, they liv'd too sure, I heard them roar :
All turn'd their sides, and to each other spoke,
I saw their words break out in fire and smoke.
Sure tis their voice that thunders from on high,
Or these the younger brothers of the skie.

I B I D.

So far that land, our mother, did us leave,
And nought but sea and heaven to us appear.

Virgil. *Æn.* III. 192.

*Postquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, calum undique & undique pontus : —*

I B I D.

Or like the circlet of a turtle true,
In which all colours of the rainbow be.

The

The Emperor Nero said of the dove :

Colla Cytheriacæ splendent agitata columbæ.

which verse his tutor *Seneca* commends greatly, *Nat. Quæst.* I. 5. And indeed it is not a bad one.

IBID.

Her name on every tree I will endow,
That as the trees do grow, her name may grow.

Virgil. *Ecl.* X. 53. more elegantly :

— *tenerisque meos incidere amores*

Arboribus : crescent illæ : crescetis amores.

IBID.

Venus, says he, is

Both male and female —

So the Ancients : *Venus* Ἀνδρογύνη. *Catullus* calls her *duplex Amathusia*. See also *Servius* on *Virgil*, *Æn.* II. 632.

IBID.

And well I wote, that oft have heard it spoken,
How one that fairest *Helene* did revile,
Through judgment of the Gods to been ywroken,
Lost both his eyes, and so remain'd long while,
Till he recanted had his wicked rimes,
And made amends to her with treble praise.

He speaks of the Poet *Stesichorus*.

VIRGIL'S GNAT.

Spenser should not have undertaken to translate the *CULEX*. His version is in many places wrong, and in some, senseless ; nor is it any wonder, for the original is so corrupted, that no sense can be made of many lines in it, without having recourse to conjecture, and where it is not corrupted, it is

often very intricate and obscure. *Scaliger* has done much in his excellent notes towards settling and illustrating it: but after all, the commentary is better than the text, and we may say of *Scaliger's Culex*, what *Scaliger* said of *Casaubon's Persius*: *La sauce vaut mieux que le poisson*. I know not how to believe that *Virgil* is the author of that poem, though *Scaliger* is fully persuaded of it.

The golden offspring of Latona pure,
And ornament of great Jove's progeny,
Phœbus, shall be the author of my song.

The ornament of great Jove's progeny. What is that? the most illustrious of all *Jove's* children? That is the best sense that can be put upon it; but it is somewhat wide of the text:

*Latonæ, magnique decus Jovis, aurea proles,
Phæbus erit nostri princeps, & carminis auctor.*

IBID.

And the sweet waves of sounding Castaly
With liquid foot doth slide down easily.

Perhaps: *wave*.

Castaliæque sonans liquido pede labitur unda.

But *waves doth slide*, is in *Spenser's* manner.

IBID.

Nor how mount Athos through exceeding might
Was digged down.

Not digged down, but digged through.

Non perfossus Athos. 39.

IBID.

Nor Hellespont trampled with horses' feet,
When flocking Persians did the Greeks affray.

Non

*Non Hellepontus pedibus pulsatus equorum,
Græcia cum timuit venientes undique Persas.*

Observe that the author of this poem imitates
Lucretius here, III. 845.

Ad conflegendum venientibus undique Pænis.

I B I D.

The whiles another high doth overlook
Her own like image in a crystal brook.

So he renders

_____ at illa
Imminet in rivi præstantis imaginis undam.

which must be corrected before it can be translated.

I B I D.

He makes himself full blith
With fundry flowers in wild fields gathered.

_____ illi _____

Floribus agrestes herbæ variantibus adsunt.

I rather think that *flores variantes* are flowers
painted and streak'd with divers colours. So *varii*
flores, *variæ comæ florum*, *varii racemi*, *uva varia*,
varia vestis, *varia tigris*, ἀνθεα ποικίλα, and the
like, are to be found perpetually in this sense.

I B I D.

As that *Astræan* bard, whose fame now rings —

Spenser wrote, or should have written, *Astræan*. He
speaks of *Hesiod*.

I B I D.

Hyperion throwing forth his beams full hot,
Into the highest top of heaven gan clime;
And the world parting by an equal lot,

Did

Did shed his whirling flames on either side,
As the great ocean doth himself divide.

The last line is obscure in this translation.

*Tendit inevectus radios Hyperionis ardor,
Lucidaque æthereo ponit discrimina mundo,
Qua jacit oceanum flammæ in utrumque rapaces.*

He should not have translated *mundus*, the world:
mundus here, as in the best writers, is *cælum*.

I B I D.

to which of yore
Came the bad daughter of old Cadmus' brood,
Cruel Agave, flying vengeance fore
Of king Nictileus —

*quo quondam viſta furore
Venit Nyctileum fugiens Cadmeis Agave —*

This is corrupted. *Nyctelius* is one of the appellations of *Bacchus*.

I B I D.

And that same tree, in which Demophoon
By his disloyalty lamented fore,
Eternal hurt left unto many a one.

Strange stuff this. But the original is corrupted.

*Posterius, cui Demophoon æterna reliquit
Perfidiam lamentandi mala, perfida multis.*

See Scaliger. *Phyllis*, thinking she was forsaken by *Demophoon*, hanged her self, say some, and was changed in *amygdalum*. she died of grief, say others, and where she was buried, trees sprung up, which at certain times mourn her death, shedding their leaves. See *Hyginus*, *Fab. LIX.* *Ovid. Art. Amat. III. 37. Remed. 55. and 591.* Hence may be guessed what tree it is that the author of the *Culex* speaks of.

I B I D.

I B I D.

Whom als accompanied the oak, of yore
Through fatal charms transform'd to such a one.
He is mistaken here.

Quam comitabantur fatalia carmina quercus.
fatalia carmina, fatidicæ quercus, paulodæis. Nam in
Dodona reddebant oraculum. SCALIGER.

I B I D.

Here also grew the rougher-rinded pine,
The great Argoan ships brave ornament
Whom golden Fleece did make an heavenly sign;
Which coveting, with his high top's extent,
To make the mountains touch the stars divine,
Decks all the forest with embellishment.

This is scarce sense.

Hic magnum Argoæ navi decus edita pinus
Proceras decorat silvas hirsuta per artus;
Appetit æreïs contingere montibus astra.

Perhaps it should be:

~~pinus,~~
Proceras decorans silvas, hirsuta per artus,
Appetit æreïs contingere montibus astra.

This conjecture came into Scaliger's mind; but he rejected it.

The meaning of the last line seems to be, that the pine, a tall tree, growing also on the mountains, strives to reach the sky. Ovid, *Met. I. 94.*

Nondum cæsa suis, peregrinum ut viseret orbem,
Montibus, in liquidas pinus descenderat undas.

Catullus:

Peliaco quondam prognatæ vertice pinus
Dicuntur liquidas &c.

See

See *Homer*, *Il.* II. 482. quoted above p. 37.

Burman conjectures:

Appetit aëreis contingere frontibus astra.

Not. ad *Ovid. Met.* X. 91.

IBID.

When as at last he spide
That flock's grand captain, and most trusty guide.

Cum videt ingens

Adversum recubare ducem gregis.

He translates, as if it were *ingentem*.

IBID.

And spoil'd of Charon, to and fro am tost.

He has not well express'd:

Præda Charontis agor.

IBID.

I saw another's fate approaching fast,

And left mine own his safety to tender;

Into the same mishap I now am cast,

And shun'd destruction doth destruction render:

Not unto him that never hath trespass'd,

But punishment is due to the offender.

Yet let destruction be the punishment,

So long as thankful will may it relent.

This is sufficiently obscure. The original indeed is in bad case.

Instantia vidi

Alterius, sine respectu mea fata relinquens.

Ad pariles agor eventus: fit pœna merenti:

Pœna fit exitium: modo sit dum grata voluntas,

Existat par officium.

Cor-

Corruptissima hæc sunt & perturbatissima. Ita lego :

fit poena merenti,
Poena sit exitium, modo, si cui grata voluntas,
Existat par officium.

*Age plectar sane, & mihi poena pro beneficio sit ;
dum tamen si cui gratus animus est, is parem gratiam
mibi referat. Si qua est gratia, mutuis officiis me
remuneretur. SCAL.*

Spenser makes safety a word of three syllables,

—— his *safety* to tender

He does so very often. See *Fairy Queen*, II. X. 64.
II. XII. 17. III. V. 36. III. IX. 40. III. X. 41
and 42. III. XII. 38. V. IV. 46. I. IX. 1. I.
XI. 33. VI. VI. 38. VI. VIII. 34. In like man-
ner he uses *settled*, *fastened*, *ripened*, *attonement*,
and many other words.

I B I D.

For there huge Othos sits in sad distress,
Fast bound with serpents, that him oft invades ;
Far off beholding Ephialtes tide,
Which once assail'd to burn this world so wide.

*Nam vinctus sedet immanis serpentibus Othos,
Devictum mæstus procul adspiciens Ephialten,
Conati quondam cum sint incendere mundum.*

He translates *Devictum*, *tide*, as if it were *Devinctum*.
and *mundum*, *the world*, which means *heaven*. Per-
haps *procul* here is not, *far off*, but *near*, not *far off*.
It should be perhaps :

Conati quondam cum sint incendere mundum.

to scale the heavens. Every boy knows the story.
Scaliger and Lindenbrogius are silent here, and I
have no other commentator to consult. Instead of
Which once assail'd it should be perhaps, *assay'd*.

Sonnet XIV.

Such haughty minds, enur'd to hardy fight,
Disdain to yield unto the first assay.

I B I D.

And there is mournful Tityus, mindful yet
Of thy displeasure, O Latona fair;
Displeasure too implacable was it
That made him meat for wild fowls of the air.

*Et Tityos, Latona, tua memor anxius ira,
Inplacabilis ira nimis, jacet alitis esca.*

The last line is a silly and ambiguous translation
of *jacet alitis esca*. His liver was gnawed by a
vultur.

I B I D.

With them the cruel Colchid Mother dwells,
The which conceiv'd in her revengeful mind
With bitter wounds her own dear babes to slay,
And mured troops upon great heaps to lay.

mured troops &c. is nothing to the purpose, and
cannot belong to the story of *Medea*. The Original
is corrupted. 247.

I B I D.

There chaste *Alceste* lives inviolate.
For *Alceste*.

I B I D.

For th'one was ravish'd of his own bond-maid
The fair *Ixione* captiv'd from Troy.

Instead of *Hesione*. But it is doubtful whether
this be the true sense of the place. See *Scaliger*, 299.

I B I D.

IBID.

And all the Rhætean shore to ashes turn.

Rhætan for *Rhætéan*, and lower *Caphæreus* for *Capháreus*.

IBID.

Th' other strove for to defend
The force of Vulcan with his might and main.

Ille ut Vulcania ferro

Vulnera protectus depellere navibus instet.

to defend, for to repell, is a Latinism, and an elegant boldness.

Fairy Queen, II. XII. 63.

And all the margent round about was set
With shady laurel trees, thence to defend
The sunny beams.

IBID.

Having the blood of vanquish'd Hector shed
He compass'd Troy thrice with his body dead.

Hectoreo victor lustravit corpore Trojam.

thrice is not in the original. *Virgil* affirms it indeed, *Æn.* I. 487. contrary to *Homer's* account of it.

IBID.

Pallade jam latatur ovans. 328.

This *Spenser* has omitted.

IBID.

Lastly, the squalid lakes of Tartary,
And griesly fiends of Hell him terrify.

He should not have call'd it *Tartary*, which makes

a ridiculous ambiguity, for *Tartary* may be *Tartaria* as well as *Tartarus*, and indeed better.

IBID.

Ah! but the Greeks themselves more dolorous
To thee O Troy! paid penance for thy fall,
In th' Hellespont being nigh drowned all.

This translation is wide of the text, and the text is corrupted. See *Scaliger* 336. The Greeks suffer'd nothing in the *Hellespont*.

IBID.

Some scatter'd on th' Hercæan shores unknown.

— *Hæreaque late Litora.* 354.

See *Scaliger*, who reads *Gyraa*, or *Ægea*. *Hercæan shores UNKNOWN* is pleasant enough, there being no such shores in *rerum natura*.

IBID.

Horatii, that in virtue did excell.

Horatia virtus.

virtus is not *virtue* here, but *valour*.

IBID.

And stout Flaminius, whose devotion
Taught him the fires scorn'd fury to detest.

Flaminius, devota dedit qui corpora flammæ.

flamma there is metaphorical, and the sense is that he boldly run into danger and lost his life,

IBID.

The Spartan myrtle.

— *Spartica myrtus,* 399.

which

which, whatever it be, is not *Spartan*. He adds,

— whence sweet gum does flow.

which is an insertion of his own.

Here follows a conjecture of a friend of mine:

‘ *Instead of* *Spartica myrtus*, perhaps it should be
 ‘ *Bacchica or Bacchia*; for the *myrtus* was sacred to
 ‘ *Bacchus*, as may be seen in *Athenæus XV.* The
 ‘ *Comissatores* had crowns of it. Thus *Hercules* in
 ‘ the *Alceſtis* of *Euripides*, *asperſus flore Liberi*
 ‘ *patris*,

‘ *Στέφει ἡ κεχρῖται μυρσίνης κλάδοις*, *Μοῖχος*
 ‘ *Ἄμφο' ὑλακλῶν.*

So in *Aristophanes, Ran.* 329. The *Chorus My-*
starum says to *Bacchus*:

Ἐλθε τὸνδ' ἀνὰ λειμῶνα χορεύσων,
 Ὅστις ἐς διασώτας,
 Πολυκαρπὸν μὲν τινάσων
 Ἀμφὶ κεχρῖτι σὺ βρύοντᾶ
 Στέφανον μέγαν.

Huc ades, nemore hoc, rite futurus

Thyasti dux venerandi:

Quate florentem corollam,

Fronte quæ tuâ nitescit.

Foliis myrti.

I B I D.

And laurel, the ornament of *Phœbus*' toil.

Nothing like this in the Latin:

Laurus item Phœbi surgens decus.

I B I D.

And the Sabine flowre

Matching the wealth of th' ancient frankincense.

A strange

A strange translation of

Herbaque Iburis opes priscis imitata Sabinis. [Sabina.]

herba Sabina priscis Romanis pro ture adolebatur.

SCALIGER.

I B I D.

And Box yet mindful of his old offense.

Et Bacchus Libyæ Regis memor.

Thus any thing may be made out of any thing.

Mother HUBBERD'S Tale.

His mind unto the Muses he withdraws ;
Sweet lady Muses, ladies of delight,
Delights of life, and ornaments of light :
With whom he close confers with wise discourse,
Of Nature's works, of heaven's continual course.

Virgil. *Georg.* II. 475.

*Me vero primum dulces ante omnia Musæ,
Quarum sacra fero ingenti percussus amore,
Accipiant, cælique vias, & sidera monstrent* &c.

I B I D.

They fell at words

Whether of them should be the lord of lords : —
That neither pleased was to have the rein
Twixt them divided into even twain,
But either algates would be lords alone :
For love and lordship bide no paragone.

Lucan. I. 92.

*Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.*

Statius, *Theb.* I. 129. *summo dulcius unum
Stare loco, sociisque comes discordia regnis.*

Seneca,

Seneca, *Thyest.* 444. *Non capit regnum duos.*

Q. Curtius, X. 9. *Nam & infociabile est regnum,
& a pluribus expetebatur.*

Ennius:

Nulla sancta societas, nec fides regni est.

Seneca, *Agam.* 259.

Nec regna socium ferre, nec tedæ stiunt.

I B I D.

The ape was glad to end the strife so light,
And thereto swore: for who would not oft swear,
And oft unswear a diadem to bear?

Cicero from Euripides: *De Offic.* III. 21.

*Nam si violandum est jus, regnandi gratia
Violandum est: aliis rebus pietatem colas.*

I B I D.

Now when high Jove, in whose almighty hand
The care of kings and power of empires stand,
Sitting one day within his turret hie,
From whence he views with his black-lidded eye
What-so the heaven in his wide vault contains,
And all that in the deepest earth remains, &c.

Virgil. *Æn.* I. 227.

*cum Jupiter æthere summo
Despiciens mare velivolum terrasque jacentis,
Litora que, & latos populos,*

I B I D.

Speaking of Mercury:

Tho on his head his dreadful hat he dight,
Which maketh him invisible to sight.

like the helmet of Orcus in Homer, *Il. E.* 845.

αἰτάς

Δὴν Ἀΐδ' αὖτις μὴ μιν ἰδοί Ὀΐου Ἄερος
 sed Minerva

Induit Orci galeam, ne ipsam videret impetuofus Mars.

What follows in *Spenser* about *Mercury's Rod*, is partly from *Homer* and *Virgil*.

SONNET XVIII.

And drizzling drops, that often do redound,
 The firmeft flint doth in continuance wear.

Lucretius, I. 314.

Stillicidi lapsus lapidem cavat.

IV. 1281.

*Nonne vides etiam guttas in saxa cadentes
 Humoris longo in spatío pertundere saxa.*

Ovid. Art. Amat. I. 475.

Quid magis est saxo durum? quid mollius unda?

Dura tamen molli saxa cavantur aqua.

Epist. ex Pont. II. VII. 40.

SONNET XX.

And yet the lion, that is lord of power,
 And reigneth over every beast in field,
 In his most pride disdaineth to devour
 The silly lamb that to his might doth yield.

Ovid. Trist. III. V. 33.

Corpora magnanimo satis est prostrasse leoni.

Statius, Theb. VIII. 125.

— si decidat hostis,

Ire super satis est, vitamque relinquere victo.

Claudian. Epist. ad Hadr.

torvique leones,

Quæ stravisse calent, eadem prostrata relinquunt.

SONNET

SONNET XXXV.

— so plenty makes me poor.

Ovid. *Inapem me copia fecit.*

SONNET LX.

They that in course of heavenly sphears are skill'd,
To every planet point his sundry year,
In which her circle's voyage is fulfill'd,
As Mars in threescore years doth run his sphere.

Cicero would have told him otherwise, *De Nat. Deor.* II. 20.

SONNET LXIX.

What trophee then shall I most fit devise, — ?
Even this verse, vow'd to eternity,
Shall be thereof immortal monument;
And tells her praise to all posterity, —

Perhaps: tell.

SONNET LXXII.

Oft when my spirit doth spread her bolder wings,
In mind to mount up to the purest sky,
It down is weigh'd with thought of earthly things,
And clog'd with burden of mortality.

Wisdom of Solomon ix. 15. *For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.*

POEMS.

Upon a day, as Love lay sweetly slumbering &c.

Compare this with *Theocritus, Idyll. XIX.*

To the *Ægean* —

PROTHALAMION.

From those high towers this noble Lord issuing,
Like radiant Hesper, when his golden hair
In th' ocean billows he hath bathed fair, —

Fairy Queen, I. XII. 21.

As bright as doth the morning star appear
Out of the east, with flaming locks bedight,
To tell the dawning day is drawing near, —

II. XII. 65.

As that fair star, the messenger of morn
His dewy face out of the sea doth rear.

Seneca, Hippol. 749.

*Qualis est primas referens tenebras
Nuncius noctis, modo lotus undis
Hesperus, pulsus iterum tenebris
Lucifer idem.*

Virgil. Æn. VIII. 589.

*Qualis ubi Oceanum perfusus Lucifer unda,
Quem Venus ante alias astrorum diligit ignis,
Extulit os sacrum caelo, tenebrasque resolvit.*

Homer. Il. E. 5.

*Ἀστὴρ ὁπρωτὶν ἑκαλίζμιον, ὅς τε μάλιστα
λαμπρὸν παμφάνησι κελυμῷ Ωκεανοῖο.*

The poet *Ion* calls *Lucifer*,

Skie-ranging Morning star,
White-wing'd forerunner of the God of day.

Ἀστὴρ ὁπρωτὶν αἰτίσθαι μείνομεν [I believe it should be *μείνομεν*] *αἰλὶς λαβὴν πτέρυγι προδόμον.* A good instance of the style of Dithyrambics. You may find it in the Scholiast of *Aristophanes, Pac. 835.*

EPITHALAMION.

Ah! when will this long weary day have end? —
 Long tho it be, at last I see it gloom,
 And the bright evening star, with golden crest,
 Appear out of the east.
 Fair child of beauty, glorious lamp of love —
 How cheerfully thou lookest from above.

Catullus LXIII.

Vesper Olympo
Expectata diu vix tandem lumina tollit. —
Hespera qui calo lucet jucundior ignis?
Qui desponsa tua firmes connubia flamma
Quæ pepigere viri, pepigerunt ante parentes,
Nec junxere prius quam se tuus extulit ardor.
Quid datur a divis felici optatius hora?

IBID.

Or like as when he [Jupiter] with thy self [Night]
 And begot Majesty. (did lie,
 According to Ovid, Majesty is the daughter of
 Honos and Reverentia.

AN HYMN in honour of LOVE.

Begot of Plenty and of Penury.
 Plato says, that *Cupid* was born of Plenty and Po-
 verty, Πόρος & Πενία. *Conviv*,

IBID.

Witness Leander in the Euxine waves.
 Not the *Euxine* waves, but the *Hellepont*.

AN HYMN in honour of BEAUTY.

But ye fair Dames —
 Loath that foul blot, that hellish firebrand
 X² Disloyal

Disloyal Lust, fair beauties souleft blame,
 That base affection, which your ears would bland,
 Commend to you by Love's abused name;
 But is indeed the bondslave of Defame,
 Which will the girland of your glory mar,
 And quench the *light* of your bright-shining star.

Commend to you, for commended. So Musipotmos:

Arachne by his means was vanquished
 Of Pallas, and in her own skill confound.

confound, for confounded. for light perhaps it should be light.

I B I D.

Therefore to make your beauty more appear,
 It you behoves to love, and forth to lay
 That heavenly riches which in you ye bear.

We should say now: *Those heavenly riches.* But
Spenser uses riches in the singular number, as *richesse*
in French. So again, *Tears of the Muses:*

Why then do foolish men so much despise
 The precious store of this celestial riches?

A HYMN OF HEAVENLY LOVE.

Yet nought thou [our Saviour] ask'st in lieu of all this
 But love of us, for guerdon of thy pain: (love,
 Aye me! what can us less than that behove?

Had he required life *for* us again,

Had it been wrong to ask his own with gain?

He gave us life, he it restored lost;

Then life were least, that us so little cost.

I think it should be: *life from us, or, life of us.*

I B I D.

But he [our Saviour] our life hath left unto us free,
 Free that was thrall, and blessed that was band;

Ne

Ne ought demands but that we loving be,
 As he himself hath lov'd us afore-hand,
 And bound thereto with an eternal band,
 Him first to love, that *was* so dearly bought,
 And next, our brethren to his image wrought.

Him first &c. To make sense of this, we must suppose the sense and construction to be: *first to return him that love which was so dearly bought by him.* But this is so forced and intricate, that I believe the Reader will prefer this conjecture of a Friend of mine:

Him first to love, that us so dearly bought,

DAPHNAIDA.

White as the native rose, before the change
 Which Venus' blood did in her leaves impress:

Bion:

Αἶμα πόδον τίλει, τὰ δὲ δάκρυα τὰν ἀνθρώπων.

See also *Pervigilium Veneris*. 23.

I B I D.

— as to afflict so fore
 The innocent, as those which do transgress.
so fore. for as sorely.

I B I D.

In pureness and in all celestial grace,
 That men admire in goodly womankind,
 She did excell, and seem'd of Angels race,
 Living on earth like Angel new divin'd,
 Adorn'd with wisdom and with chastity, —

new divin'd is an odd expression. We meet with it again in *The Ruins of Time*:

Whilst

Whilst thus I looked, loe, adown the lee
 I saw an Harp strung all with silver twine,
 And made of gold and costly ivory,
 Swimming, that whilom seemed to have been
 The harp, on which Dan Orpheus was seen
 Wild beasts and forrests after him to lead;
 But was th' harp of Phillisides now dead.

At length, out of the river it was rear'd,
 And born *about* the clouds to be divin'd,
 Whilst all the way most heavenly noise was heard
 Of the strings, stirred with the warbling wind,
 That wrought both joy and sorrow in my mind.
 So now in heaven a Sign it doth appear,
 The Harp well known beside the Northern Bear.

I think it should be :

And borne *above* the clouds to be divin'd.

to be divin'd, that is, I suppose, to be deified by
 being made a constellation, *to be divin'd*, *ἀποθεῖσθαι*.

Ovid, whom Spenser has in view, says of the
 harp of Orpheus, *Met. XI. 51.*

*medio dum labitur amne,
 Flebile nescio quid queritur lyra, flebile lingua
 Murmurat exanimis : respondent flebile ripæ.*

I B I D.

Is it so uneath
 To leave this life, or dolorous to die?

Virgil :

Usque adeone mori miserum est ?

I B I D.

But as the mother of the Gods, that sought
 For fair Eurydice her daughter dear
 Throughout the world, with woful heavy thought;
 So will I travel whilst I tarry here.

What

What jumble is this? I suppose he would have spoken of *Ceres* and *Proserpina*.

MUIOPOTMOS.

Minerva did the challenge not refuse &c.

Much of what follows is taken from the fable of *Arachne* in *Ovid*.

I B I D.

Emongst those leaves she made a butterfly
With excellent device and wondrous flight,
Fluttring among the olives wantonly,
That seem'd to live, so like it was in sight:
The velvet nap which on his wings doth lie,
The silken down with which his back is dight,
His broad out-stretched horns, his airy thighs,
His glorious colours, and his glistering eyes.

I think it should be:

His broad out-stretched horns, his bairy thighs.

The TEARS of the MUSES.

This Poem puts me in mind of these lines in *Shakespear's Midsummer Night's Dream*:

*The thrice three Muses mourning for the death
Of Learning, late deceas'd in beggary.
That is some satyr, keen and critical;
Not forting with a nuptial ceremony.*

I B I D.

Rehearse to me, ye sacred sisters nine,
The golden brood of great Apollo's wit, —
For since the time that Phoebus' foolish son
Ythundered, through Jove's avengeful wrath, —
Of you his mournful sisters was lamented,
Such mournful tunes were never since invented.

I think

I think it is against mythology to make the Muses the daughters of *Apollo*. *since the time — were never since invented.* This is a redundancy, but such as is common in good writers.

Virgil. *Æn.* IV. 24.

*Sed mihi vel tellus optem prius ima debiscat,
Vel Pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante pudor quam te violo, aut tua jura resolvo.*

I shall here transcribe some examples of redundancies, which I find the Editor of the miscellaneous Observations has collected. *Vol.* II. p. 37.

Catullus :

Animo aestuante rursus reditum ad vada retulit.

Prudentius, *Περὶ Στεφ.* VI. 103.

*Nexus denique, qui manus retrorsus
In tergum revocaverant revinditas*

In Symm. I. 331.

*Nec torquere facem potis est ad signa Trionum,
Orbe nec obliqua portas Aquilonis adire,
Nec solitum conversus iter revocare retrorsum.*

Seneca, *Hippol.* 676.

*Ac versa retro sidera obliquos agant
Retorta cursus.*

Lucretius, II. 128.

*Multa videbis enim plagis ibi percita cæcis
Commutare viam, retroque repulsa reverti*

‡ 999. — quod missum est ex ætheris oris

Id rursum cæli rellatum templa receptant.

IV. 442.

*Quæ demersa liquore obeunt, refracta videntur
Omnia converti, sursumque supina reverti:
Et reflexa prope in summo fluitare liquore.*

To these instances, I add this from *Seneca, Nat. Quæst. I. 5. Retorta oculorum acie, Et in se rursus reflexa*: And I observe that they are frequent enough in Greek writers, for example in *Aristophanes, Plut. 238.*

Ἐυθὺς καλώρουξέν με καλὰ τῆς γῆς καίτω.

ψ 552.

Ἄλλ' εἰς ἔσται πρῶτον ἀπάντων εἰδὲς εἰς ἀνδραποδιστῆς.

ψ 779. according to Dr. Bentley's conjecture:

Ἄλλ' αὖ τὰ πάντα πάλιν ἀνατρέψας ἐγὼ —

Nub. 743. according to *Kuster's* conjecture:

κατὰ τὴν γνώμην πάλιν Κίνησον αὖθις αὖ σύ.

ψ 971.

Ἔστ' αὖ πάλιν αὖθις ἀνισαμύνης —

Pac. 843. — ἤκε δὲ αὖθις πάλιν.

ψ 860. Αὖθις νέεσθαι πάλιν.

Anib. 1456.

Κατ' αὖ πάλιν πάλιν ἐκείσε.

Ecclef. 1008. — μὴ ἀποδῆν αὐτῇ, πρὶν αὖ
τὴν γεγενημένην προκράσῃ πρῶτον.

Apollonius, III. 649.

— μετὰ δ' ἐτρέπετ' αὐτὶς ὁπίσω
στρεφθεῖσ'.

IBID.

MELPOMENE.

O who shall pour into my swollen eyes
A sea of tears that never may be dride.

Jeremiah ix. 1. Ob that my head werè waters, and
mine eyes a fountain of tears, that I might weep day
and night for the daughter of my people.

Y

IBID.

I B I D.

For all man's life me seems a tragedy
 Full of sad sights and sore catastrophes;
 First coming to the world with weeping eye,
 Where all his days ———

Shakespear *King Lear* :

Thou must be patient ; we came crying hither :
 Thou know'st, the first time that we smell the air,
 We wawle and cry.

Lucretius, V. 223.

*Tum porro puer, ut sevis projectus ab undis
 Navita, nudus humi jacet, ———
 Vagituque locum lugubri complet, ut æquum est,
 Cui tantum in vita restet transire malorum.*

Seneca, *De Consol. ad Polyb.* 23. *Non vides qualem vitam nobis rerum natura promiserit, quæ primum nascentium omen fletum esse voluit.* Where see *Lipsius*. See also *Cyprian, de Bono Patientiæ*, c. 6. We must except *Zoroastres*, who came laughing into the world, and was the only one that was ever known to do so, according to *Pliny*.

I B I D.

EUTERPE.

And speaking streams of pure Castalion
 The famous witness of our wonted praise ; —
 He calls this fountain *Castalion* for the sake of
 rhyme. *speaking streams* is taken from the ancient
 poets.

Statius, *Silv.* V. V. 2.

Castaliæ vocalibus undis

Invisus.

Silv.

Silv. I. II. 6.

Et de Pieriis vocalem fontibus undam.

See *Bartbius* there, who quotes these lines of an old Oracle :

Οὐκ ἔτι Φοῖβος ἔχει καλύβαν, ἔ μανίδα δάφνην,
Οὐ παγὰν λαλέεσαν· ἀπέσβετο ἢ λάλον ὕδωρ.

Sidonius, *Carm.* XIV.

*Eia Calliope, nitente palma,
Da sacri laticis loquacitatem, —*

Alluding it may be to the *vocales undæ*.

VISIONS of the WORLD'S VANITY.

IV.

What is here mention'd of the *Eagle* and *Scarabee*, is taken from one of *Æsop's* Fables.

XI.

What time the Roman empire bore the reign
Of all the world, and flourish'd most in might,
The nations gan their sovereignty disdain,
And cast to quit them from their bondage quite :
So when all shrouded were in silent night,
The Galls were, by corrupting of a maid,
Possess'd nigh of the Capitol through flight,
Had not a goose the treachery bewraid.

The *Romans* were far enough from being masters of the world, or of *Italy*, at that time of day. The corrupting a maid, belongs to another story. See *Livy* I. 11. Even in the time of *Alexander* the *Romans* were little known in *Greece*. *Theopompus*, ante quem nemo mentionem [de Romanis] habuit, urbem duntaxat a Gallis captam dixit. *Pliny* III. V.

ASTROPHEL.

another swain,
Hight Thestylis, began his mournful toun.
Thestylis is no name for a shepherd.

The mourning Muse of THESTYLIS.

His lips waxt pale and wan,
Like damask roses bud
Cast from the stalk, or like
In field to purple flowre,
Which languisheth being shred
By culter as it past.

Catullus, XI. — *velut prati*
Ultimi flos, prætereunte postquam
Fractus aratro est.

Virgil. *Æn.* IX. 435.
Purpureus veluti cum flos succifus aratro
Languescit moriens ; —

Statius, *Silv.* III. III. 128.
Qualia pallentes declinant lilia culmos,
Pubentesque rosæ primos moriuntur ad austros,
Aut uti verna novis expirat purpura pratis.

I B I D.

The sun his lightsom beams
Did shroud, and hide his face
For grief, whereby the earth
Fear'd night eternally:
The mountains eke were shook,
The rivers turn'd their streams,
And th' air gan winter-like
To rage and fret apace:
And grisly ghosts by night
Were seen, and fiery gleams

Amids

Amids the clouds with claps
 Of thunder, that did seem
 To rent the skies, and made
 Both man and beast afeard.
 The birds of ill presage
 This luckless chance foretold
 By dearnful noise, and dogs
 With howling made men deem
 Some mischief was at hand.

From Virgil. *Georg.* I. 466.

*Ille etiam extincto miseratus Casare Romam,
 Cum caput obscura nitidum ferrugine texit,
 Inpiæque æternam timuerunt sæcula noctem.
 Tempore quamquam illo tellus quoque & æquora ponti,
 Obscenæque canes, importunaque volucres
 Signa dabant. &c.*

I B I D.

Which made them eftsoons fear
 The days of Pyrrha should
 Of creatures spoil the earth.

Horace, *Carm.* I. II.

*Terruit gentis, grave ne rediret
 Seculum Pyrrhæ.*

THE RUINES OF TIME.

How many great ones may remembred be,
 Which in their days most famously did flourish;
 Of whom no word we hear, nor sign we see,
 But as things wip'd out with a sponge do perish,
 Because they living cared not to cherish
 No gentle wits. —

He ought rather to have said: *How many great
 ones have there been.*

Horace,

Horace, *Carm.* IV. IX.

*Vixere fortes ante Agamemnona;
Multi; sed omnes illacrimabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro.*

IBID.

So whilom raised they [the Muses] the puissant brood
Of golden-girt Alcmena ———
So rais'd they eke fair Leda's warlike twins, —

Horace, IV. VIII.

*Dignum laude virum Musa vetat mori:
Cælo Musa beat. sic Jovis interest
Optatis epulis impiger Hercules;
Clarum Tyndaridæ fidus ab infimis
Quassas eripiunt æquoribus rates.*

IBID.

Such one Mausolus made, the worlds great wonder,
But now no remnant doth thereof remain: ———
All such vain monuments of earthly mass,
Devour'd of Time, in time to nought do pass.

Mausolus did not make his own monument: his wife
erected it for him. The Poet should have said:

Such one Mausolus *had*, the world's great wonder.

IBID.

For not to have been dipt in Lethe lake
Could save the son of Thetis from to die;
But that blind Bard did him immortal make
With verses dipt in dew of Castalie.

The lines are elegant; but he should have said:
For not to have been dipt in *Stygian* lake ———

IBID.

I B I D.

Which made the Eastern Conquerour to cry,
 O fortunate young man, whose vertue found
 So brave a tromp, thy noble acts to sound.

*Alexander Achillem prædicabat felicem, quod tantum
 virtutis suæ præconem invenisset.* VI Freinshemius,
Suppl. in Q. Curtium, I. 4.

I B I D.

Not that great arch, which Trajan edifice
 To be a wonder to all age ensuing,
 Was matchable to this in equal viewing.

Trajan's stone bridge over the *Danube* was a most
 surprising work, which *Dion Cassius* says could ne-
 ver be enough admired. See *Lipsius, De Magn.
 Roman. III. 13.*

I B I D.

At last when all his mourning melody
 He ended had, that both the shores resounded,
 Feeling the fit that him forewarn'd to die,
 With lofty flight *about* the earth he bounded,
 And out of sight to highest heaven mounted.
 Should it not be *above*? He speaks of a swan.

BRITAIN'S IDA.

II. 3.

And scatter'd rays did make a doubtful sight,
 Like to the first of day or last of night.

Ovid. *Met. IV. 399.*

*Famque dies exactus erat, tempusque subibat,
 Quod tu nec tenebras, nec possis dicere lucem;
 Sed cum luce tamen dubiæ confinia noctis.*

But

8

But one describes break of day, and the other the close of the day.

But kept his love and burning flame within,
Which more flam'd out, the more he prest it in.

Ovid. *Met.* IV. 64.

Quoque magis tegitur, tectus magis aestuat ignis.

4.

Nor did he scorn him, though not nobly born,
Love is nobility.

Ovid. *Epist.* IV. 161.

Nobilitas sub amore jacet.

But why does he say that *Anchises* was not nobly born? 'tis a great mistake. *Anchises* was the son of *Capys*, *Capys* of *Assaracus*, *Assaracus* of *Tros*, *Tros* of *Erichthonius*, *Erichthonius* of *Dardanus*, *Dardanus* of *Jupiter* and *Eleetra* daughter of *Atlas*.

9.

That Jove upon him down his thunder darted,
Blasting his splendent face, and all his beauty swarted.

Virgil. *Æn.* II. 648.

*Ex quo me divom pater atque hominum rex
Fulminis adflavit ventis, & contigit igni.*

Thus much upon *Spenser*. What I have here offer'd on him may be called an Essay, or rough draught of a Commentary, deficient indeed in many points, yet in some measure useful and entertaining to a poetical reader of *Spenser*. Much more might be done, particularly towards settling the text, by a careful collation of Editions,
and

and by comparing the Author with himself; but that required more time and application than I was willing to bestow, and more copies than I had by me. I had only two Editions to consult.

I shall subjoin a remark or two on a Dissertation which Mr. *Hughes* has prefix'd to his Edition.

ESSAY ON ALLEGORICAL POETRY.

Homer's giving speech to the River Xanthus in the Iliad, and to the horses of Achilles, seem to be inventions of the same kind, and might be design'd to fill the reader with astonishment and concern —

Homer's giving speech to the horse [not horses] of Achilles, is indeed a bold fiction; but his giving speech to the River Xanthus is not so, nor ought it to be reckoned more marvellous than his making Jupiter and Juno speak: for Xanthus was not the water, the river, but the God of the river, as Neptune is the God of the sea.

I B I D.

We find a large groupe of these shadowy Figures plac'd in the sixth book of the Æneis, at the entrance into the infernal regions; but as they are only shewn there, and have no share in the action of the poem, the description of them is a fine allegory:

*Luctus & ultrices posuere cubilia Curæ,
Morbi, — Senectus, — Metus, — Fames, — Egestas,
— Letum, — Labos, — Sopor, — Bellum, —
Discordia, — Somnia.*

As persons of this imaginary life are to be excluded from any share in Epick Poems —

excluded. Why so? and by what law? Somnus is introduced as acting in the Ilias more than once,

as also in other Heroic poems, and *Ἵπνος* & *Θάνατος*; Sleep and Death are appointed to carry off the body of *Sarpedon*, and have a place in *Hesiod's Theogonia*, v. 759.

In a poem which is built upon a Jewish or Christian plan, a mixture of true religion and fable, good and bad Angels in one place, and *Jupiter* and *Juno* in another, is perhaps justly liable to censure; though some great poets have not avoided it.

But to allow a poet to introduce *Mars* and *Minerva*, and to forbid him to make use of Sleep, and Death, and Fear, and Discord, &c. as actors, seems to be injudicious, founded upon a weak prejudice, that the latter have not in our imagination as good a right to be Persons as the former. The Heathen *theology* is to be taken from the heathen writers, and whatever is a deity in *Homer* and *Hesiod*, has a perpetual and incontestable right to be a poetical God.

The LIFE of SPENSER. pag. 18.

Hic prope Chaucerum situs est Spenserius, illi
Proximus ingenio, proximus ut tumulo.

Hic prope Chaucerum Spensere poeta poetam
Conderis, & versu quam tumulo propior.
Anglica, te vivo, vixit plaussitque Poësis;
Nunc moritura timet, te moriente, mori.

In the last couplet it is not improbable the author might have in his eye those celebrated lines written by Cardinal Bembo on Raphael d' Urbin.

Ille hic est Raphael, timuit quo sospite vinci
Rerum magna parens, & moriente mori.

Mr. HUGHES.

The

The author of these paltry verses has not only borrowed the thought which he has so ill express'd in the last distich, but that which is in the lines before it; for I remember to have seen somewhere this Epitaph on Sannazarius, made by *Bembus*:

*Da sacro cineri flores: hic ille Maroni
Sincerus Musa proximus, ut tumulo.*



MILTON.



THAT I may not pass abruptly from *Spenser* to *Milton*, I say, purely for the sake of introduction and connection, that *Milton*, the favourite poet of this nation, has been, and I suppose will be, the subject of essays, dissertations, notes, &c. that I have a mind to thrust my self in amongst those who have labour'd on this celebrated author, *ut*

Me quoque principibus permixtum —

that I shall offer a few remarks upon him, and so take a final leave of the *English* poets.

Milton's Paradise Regain'd has not met with the approbation that it deserves. It has not the harmony of numbers, the sublimity of thought, and the beauties of diction, which are in *Paradise Lost*.

It is compos'd in a lower and less striking style, a style suited to the subject. Artful sophistry, false reasoning set off in the most specious manner, and refused by the Son of God with strong unaffected eloquence, is the peculiar excellence of this Poem. *Satan* there defends a bad cause with great skill and subtilty, as one thoroughly versed in that craft: *Qui facere assuerat*

Candida de nigris, & de candentibus atra.

His character is well drawn. In his speeches we may observe his pretended frankness and ingenuity in confessing who he was, when he found he was discovered:

'Tis true, I am that Spirit unfortunate,
Who leagu'd with millions more in rash revolt
Kept not my happy station. I. 358.

His plea for himself, that he was not a creature quite lost to all good:

For what He bids I do; though I have lost
Much lustre of my native brightness, lost
To be belov'd of God, I have not lost
To love, at least contemplate and admire
What I see excellent in good, or fair,
Or virtuous, I should so have lost all sense. I. 377.

His ingenious, moving, and humble apology for lying and shuffling:

Sharply thou hast insisted on rebuke,
And urg'd me hard with doings, which not will
But misery hath wrested from me; where
Easily canst thou find one miserable,
And not inforc'd oft-times to part from truth,
If it may stand him more in stead to lie,
Say and unsay, feign, flatter, or abjure?
But thou art plac'd above me, thou art Lord;
From thee I can and must submit-endure

Check

Check or reproof, and glad t'escape so quit.
HARD are the ways of truth, and rough to walk,
 Smooth on the tongue discours'd, pleasing to th'ear,
 And tuneable as silvan pipe or song. *Ec.* I. 468.

His strong and lively description of his own
 wretched state. *Christ* says to him:

But what concerns it thee when I begin
 My everlasting kingdom, why art thou
 Sollicitous, what moves thy inquisition?
 Know'st thou not that my rising is thy fall,
 And my promotion will be thy destruction?
 To whom the Tempter inly rack'd reply'd:
 Let that come when it comes; all hope is lost
 Of my reception into grace; what worse?
 For where no hope is left, is left no fear.
 If there be worse, the expectation more
 Of worse torments me than the feeling can.
 I would be at the worst; worst is my port,
 My harbour, and my ultimate repose,
 The end I would attain, my final good. III. 198.

His artful flattery to *Christ*. I shall, says he,
 be punish'd,

Whether thou
 Reign or reign not; though to that gentle brow
 Willingly I could flie, and hope thy reign,
 From that placid aspect and meek regard,
 Rather than aggravate my evil state,
 Would stand between me and thy Father's ire,
 Whose ire I dread more than the fire of Hell,
 A shelter, and a kind of shading cool
 Interposition, as a summer's cloud. III. 214.

Isaias xviii. 4. *Like a cloud of dew in the heat of bar-*
vest. xxv. 4. *a shadow from the heat.* xxxii. 2.
as the shadow of a great rock in a weary land.

His

His submissive and cunning reply taught him by his fear, after he had endeavoured to persuade *Christ* to worship him, and had received a severe reprimand :

Be not so sore offended, Son of God,
Though Sons of God both Angels are and men,
If I to try whether in higher sort
Than these thou bear'st that title, have propos'd
What both from men and Angels I receive,
Tetrarchs of fire, air, flood, and on the earth
Nations besides from all the quarter'd winds,
God of this world invoc'd and world beneath.
Who then thou art, whose coming is foretold
To me so fatal, me it most concerns.
The tryal hath endamag'd thee no way,
Rather more honour left and more esteem ;
Me nought advantag'd, missing what I aim'd.

PARADISE REGAIN'D.

I. 400.

Satan says to *Christ* :

Men generally think me much a foe
To all mankind : why should I? —
Envy they say excites me, thus to gain
Companions of my misery and wo.
At first it may be ; but long since with wo
Nearer acquainted, now I feel by proof
That fellowship in pain divides not smart,
Nor lightens ought each *man's* peculiar load.

I think it will not be cavilling to say, that *each* *man's peculiar load* should not be put in the mouth of *Satan*, who was no man, who had confessed to *Christ* that he was the unfortunate Arch-Fiend, and
who

who speaks of himself. If *Milton* had been aware of it; he would have corrected it thus :

Nor lightens ought each *ones* peculiar load.

or in some other manner, Besides : the word *man* is repeated here too often.

Nor lightens ought each *man's* peculiar load.

Small consolation then, were *man* adjoin'd.

This wounds me most (what can it less) that *man*,
Man fall'n shall be restor'd, I never more.

424.

Christ says to *Satan* :

What but thy malice mov'd thee to misdeem
Of righteous Job, then cruelly to afflict him
With all inflictions, but his patience won?

So Edit. 1671. and 1713. Distinguish :

With all inflictions? but his patience won.

455.

No more shalt thou by oracling abuse
The Gentiles ; henceforth oracles are ceas'd. &c.

I would not censure *Milton* for mentioning the silence of Oracles, at our Saviour's appearing in the world, both here and in his elegant Hymn on *Christ's* Nativity, because it adorns the poems, though it be a vulgar error.

III. 21.

Satan says to *Christ* :

These Godlike vertues, wherefore dost thou hide?
Affecting private life, — wherefore deprive
All earth her wonder at thy acts, thy self
The fame and glory, glory the reward

That

That sole excites to high attempts the flame
 Of most erected spirits? ———
 To whom our Saviour calmly thus reply'd : —
 — What is glory but the blaze of fame,
 The peoples praise, if always praise unmix't?
 And what the people, but a herd confus'd,
 A miscellaneous rabble, who extol (praise?
 Things vulgar, and well weigh'd scarce worth the
 They praise and they admire they know not what,
 And know not whom, but as one leads the other;
 And what delight to be by such extoll'd,
 To live upon their tongues, and be their talk,
 Of whom to be disprais'd were no small praise?
 His lot who dares be singularly good.
 Th' intelligent among them and the wise
 Are few, and glory scarce of few is rais'd.

The love of glory is a passion deeply rooted in us, and difficultly kept under. *τὴν κερδοξίαν, ὡς τελευταῖον χιτῶνα, ἡ ψυχὴ πέφυκεν σκοπεῖν*, says *Plato*. *Helvidius Priscus*, as *Tacitus* relates, was possessed of all the virtues which make a great and a good man. He was a Stoic into the bargain, and therefore bound by the principles of his philosophy to set a small value upon the *τὰ ἐκ ἐφ' ἡμῶν* yet, *erant quibus appetentior famæ videretur: quando etiam sapientibus cupido gloriæ novissima exiit*. *Hist. IV. 5.* As at *Rome* and in *Greece* a spear, a crown of oak or laurel, a statue, a public commendation, was esteem'd an ample recompense for many brave actions; so it is as true, that not a few of their great men were overfond of fame, and meer slaves to the love of it.

Let us see what the Philosophers have said concerning a greedy desire of glory, such a desire of it as leads men to make it the ruling principle of their actions, and incites them to do well only, or chiefly in order to be admired. We shall find them
 condemning

condemning it, and saying things agreeable enough to what *Milton* puts into the mouth of our Saviour.

Illud autem te admoneo, ne eorum more, qui non proficere sed conspici volunt, facias aliqua — Seneca, *Epist. V.*

Qui virtutem suam publicari vult, non virtuti laborat, sed gloriæ. Non vis esse justus sine gloria. At mehercules sæpe justus esse debebis cum infamia, Et tunc, si sapis, mala opinio bene parta delectat. Idem *Epist. CXIII.*

Cavenda est gloriæ cupiditas, is a lesson delivered by one who in that particular did not practise what he taught. *De Officiis I.*

Laudis amore tumes? sunt certa piacula, quæ te Ter pure lecto poterunt recreare libello.

Horace, *Epist. I. 1.*

An quidquam stultius, quam, quos singulos, sicut operarios barbarosque contempnas, eos esse aliquid putare universos? Cicero, *Tusc. Disp. V. 36.* where Dr. Davies: *Egregium hoc monitum Socrati debetur, qui Alcibiadem, in concionem populi prodire veritum, ita excitavit: 'Ου καλαφρονείς (ἔπε Σωκράτης) ἐκείνῃ τῇ σκντοπύμῃ; τὸ ὄνομα εἰπὼν αὐτῷ. Φήσαντι ὅτι τῷ Ἀλκιβιάδῃ, ὑπολαβὼν πάλιν ὁ Σωκράτης, ἐτι ὅτι ἐκείνῃ τῇ ἐν τοῖς κύκλοις κηρύττοντι; ἢ ἐκείνῃ τῇ σκηνορράτῃ; ὁμολογῶντι ὅτι τῷ Κλενίῃ μειρακίῃ, ἔκῃν, ἔφη ὁ Σωκράτης, ὁ δῆμος Ἀθιναίων ἐν τέτῳν ἡθροῖσαι; καὶ εἰ ᾤκαθ' ἓνα καλαφρονήσον, ἄρα καὶ ᾤ ἡθροισμῶν.*

Epictetus, *Enchir. XLV.* says: *Σημεῖα προκάπτοντι. εἰδένῃ ψέγει, εἰδένῃ ἐπαινῇ, εἰδένῃ μέμφεται, εἰδένῃ ἐγκαλεῖ, εἰδένῃ περὶ ἑαυτῷ λέγει, — καὶν τις αὐτὸν ἐπαινῇ, καλαγελαῖ τῷ ἐπαινῶντι αὐτὸς παρ' ἑαυτῷ καὶ ψέγη, καὶ ἀπολογεῖται.* *Signa proficientis sunt: Neminem vituperat, neminem laudat, de ne-*

mine queritur, neminem incusat; nihil de seipso dicit, — Et si quis ipsum laudet, ridet laudantem ipse secum; Et si vituperet, non se purgat.

Idem, apud Stobæum: Οὐδείς φιλοχρήματος, καὶ φιλήδονος, καὶ φιλόδοξος, καὶ φιλόανδρωπος· ἀλλὰ μόνος ὁ φιλόκαλος. *Nemo pecuniæ amans, Et voluptatis, Et gloriæ, simul homines amat; sed solus honesti amans.*

So Plato, *De Rep.* I. says, that a fondness of glory is as mean a vice as a fondness of money. Many such like passages might be added, particularly from *Marcus Aurelius*, and other Stoical Writers. The Stoics, though they refused to give fame and glory a place amongst good things, yet, I think, did not slight the esteem of good men: they distinguished between *gloria* and *claritas*. *Gloria multorum judiciis constat, claritas bonorum. — [Sed claritas] potest unius boni viri iudicio esse contenta.* Seneca, *Epist.* CII.

I cannot forbear inserting here a passage from *Seneca*, which I believe will please the reader as much as it does me: it relates to that fond hope which we Writers, good, bad, and indifferent, are apt to entertain, that our name and labours shall be immortal, and it tells us as elegantly as truly what we have to expect. *Profunda supra nos altitudo temporis veniet, pauca ingenia caput exserent, Et in idem quandoque silentium abitura oblivioni resistunt, ac se diu vindicabunt.* *Epist.* XXI. We expect that Time should take the charge of our writings, and deliver them safe to the latest posterity: but he is as furly and whimsical as *Charon*:

*Stabant orantes primi transmittere cursum,
Tendebantque manus ripæ ulterioris amore.
Navita sed tristis nunc hos, nunc accipit illos,
Astr alios longe summos arcet arena.*

If we have the mortification to see our works die before us, we may comfort our selves with the consideration, which *Seneca* suggests to us, that a time will come when the most excellent and admired compositions shall perish. Nor is the consolation much smaller, which offers it self to us, when we look back and consider how many good authors there must needs have been, of whom no memorial is left, and how many of whom nothing but the bare name survives, and how many books are extant indeed, but never read.

*Aufer ab hinc lacrimas, Barathro, & compesce querelas.
Lumina sis oculis etiam bonus Ancus reliquit,
Qui melior multis, quam tu, fuit, improbe, rebus.*

To these motives of contentment under such circumstances, I need not add what every neglected author says to himself, that the age he lives in has no taste.

124.

God made all things, chiefly,
— To shew forth his goodness, and impart
His good communicable to every soul
Freely; of whom what could he less expect
Than glory and benediction, that is, thanks,
The slightest, easiest, readiest recompense
From them who could return him nothing else,
And not returning what would likeliest render
Contempt instead, dishonour, obloquy?
Hard recompense, unsutable return
For so much good, so much beneficence.

So Edit. 1713. In Edit. 1671 it is:

And not returning that would likeliest render &c.

Read:

And not returning that, would likeliest render &c.

There Susa by Choaspes, amber stream,
The drink of none but kings.

I am afraid *Milton* is mistaken here. That the kings of *Persia* drunk no water, but that of the river *Choaspes*, is mention'd by *Herodotus* and many others, and is well known. That none but kings drunk of it, is what I believe cannot be proved.

IV. 15.

Or as a swarm of flies in vintage time,
About the wine-press where sweet moust is pour'd,
Beat off, returns as oft with humming sound ; —
So Satan ———
Yet gives not o'er, though desperate of success,
And his vain importunity pursues.

The comparison is very just, and also in the manner of *Homer*. *Il. Π. 641.*

Οἱ δ' αἰεὶ περὶ νεκρὸν ὁμίλειον, ὡς ὅτε μῦαι
Σταθμῶ ἐνὶ βρομέωσι περὶ γλαγέας καὶ πέλλας
"Ὡς ἐν εἰαρινῇ, ὅτε τε γλαγὺς αὔσια δάσει.

*Illi vero assidue circa mortuum versabantur, ut quum
In caula susurrant late plenas ad mulctras (muscæ
Tempore in verno, quando lac vasa rigat.*

Il. P. 570.

Καὶ οἱ μύης θάρσονται ἐνὶ σήθεσιν ἐνῆκεν,
Ἦτε καὶ ἐργονίην μάλα περ χροὸς ἀνδρομέοιο,
Ἰαχναία δακύνειν.

*Et ei muscæ audaciam pectoribus immisit,
Quæ licet abacta crebro a corpore humano,
Appetit mordere.*

67.

Or embassies from regions far remote
 In various habits on the Appian road,
 Or on th' Emilian, some from farthest south,
 Syene, and where the shadow both way falls,
 Meroe Nilotic Isle.

Syene, farthest south. How can that be? when *Meroe* mention'd in the next line (to say nothing of other places) was farther south. *Milton* knew it, and thought of it too, as appears from his saying,

where the shadow both way falls,
 Meroe Nilotic isle.

Syene being situate under the Tropic of *Cancer*, the shadow falls there always one way, except at the summer Solstice, when the Sun is vertical, and then at noon the shadow falls no way:

umbras nusquam flectente Syene. Lucan. II. 587.

But in *Meroe* the shadow falls both ways, at different times of the year, and therefore *Meroe* must be farther south than *Syene*, and nearer the *Æquator*.

To this I say, that *Milton* had in view what he had read in *Pliny* and other authors, that *Syene* was the limit of the *Roman* Empire, and the remotest place to the south that belonged to it; and to that he alludes.

Or it may be said, that poets have not scrupled to give the epithets *extremi*, *ultimi*, *farthest*, *remotest*, to any people that lived a great way off, and that possibly *Milton* intended that *farthest south* should be so applied both to *Syene* and to *Meroe*.

130.

Christ says of *Tiberius* :

Let his tormenter Conscience find him out.

Milton had in view what *Tacitus* and *Suetonius* have related. *Tacitus*, *Ann.* VI. 6. *Insigne visum est earum Cæsaris literarum initium ; nam his verbis exorsus est : Quid scribam vobis P. C. aut quomodo scribam, aut quid omnino non scribam hoc tempore ? Dii me deæque pejus perdant quam perire quotidie sentio, si scio. Adeo facinora atque flagitia sua ipsi quoque in supplicium verterant. Suetonius, Tiber. 67. Postremo semet ipse pertæsus TALIS epistolæ principio tantum non summam malorum suorum professus est. Quid scribam &c.* where perhaps it should be, *tali epistolæ principio.*

215.

As by that early action may be judg'd
When slipping from thy mother's eye thou went'st
Alone into the temple ; there *was* found
Amongst the gravest Rabbies.

Rather : *wast*.

409.

And either Tropic now
Gan thunder ; and both ends of heaven, the clouds
From many a horrid rift abortive pour'd
Fierce rain with lightning mixt.

Place the stops thus :

And either Tropic now
Gan thunder, and both ends of heaven. the clouds
From many &c.

It

It thundered from both Tropics, that is perhaps, from the right and from the left. The Ancients had very different opinions concerning the right and the left side of the world. *Plutarch* says, that *Aristotle*, *Plato*, and *Pythagoras* were of opinion, that the East is the right side, and the West the left; but that *Empedocles* held that the right side is towards the summer Tropic, and the left towards the winter Tropic. Πυθαγόρας, Πλάτων, Αριστοτέλης, δεξιά τῷ κόσμῳ τὰ ἀνατολικὰ μέρη, ἀφ' ὧν ἡ ἀρχὴ τῆς κινήσεως ἀρξεται ὅ, τὰ δυτικά. Ἐμπεδοκλῆς δεξιά μὲν τὰ κατὰ τὸ θερινὸν τροπικὸν ἀρξεται ὅ τὰ κατὰ τὸ χειμερινόν. De Placit. Philof. II. 10.

Ἀιγύπτιοι οὐσίαι τὰ μὲν ἐῶα, τῷ κόσμῳ πρόσωπον εἶναι, τὰ ὅ πρὸς βορρᾶν, δεξιά, τὰ ὅ πρὸς νότον ἀρξεται. Idem De Isid. p. 363.

If by either Tropic be meant the right side and the left, by both ends of heaven may be understood, before and behind. I know it may be objected, that the Tropics cannot be the one the right side, and the other the left, to those who are placed without the Tropics: but I do not think that objection to be very material. I have another exposition to offer, which is thus:

It thundered all along the heaven, from the north Pole to the Tropic of Cancer, from thence to the Tropic of Capricorn, from thence to the South Pole. From Pole to Pole. The ends of heaven are the Poles. This is a poetical tempest; like that in *Virgil*, *Æn.* I.

In tonuere poli ———

Id est extremæ partes cæli, — a quibus totum cælum contonuisse significat. Servius.

As when Earth's son Antæus (to compare
Small things with greatest) in Irassa strove
With Jove's Alcides.

Irassa is a place in *Libya*, mention'd by *Herodotus*, IV. 158. ἐστὶ δὲ τῷ χώρῳ τέττω ὄνομα Ἰρᾶσα, and from him by *Stephanus Byzant.* who says: Ἰρᾶσα, τόπος Λιβύης, εἰς ὃν μετήγαγον Βατίαν οἱ Λιβυεῖς, ὡς Ἡρόδοτος —. Where *Berkelius* notes: *Hujus urbis quoque meminit Pindarus* Pyth. IX. *sed duplicis* [read *duplici s*] *scribitur*:

Ῥοιοι Λιβύσας ἀμ-
φι γυναικὸς ἔβαν
Ἰρᾶσαν πρὸς πόλιν Ἀνταί-
α, μετὰ καλλίκομον
μναστῆρες ἀγακλέα κῆραν.

Ad quem locum sic scribit Scholiastes: Ἰρᾶσα πόλις Λιβύης, ἣν ὤκησεν Ἀνταῖος, ἔχ' ὁ παλαιῶς Ἡρακλῆς, ἐκείνῳ δὲ ἀγαλλιάσει τοῖς χρόνοις, ὃν ἡ ἀνείλεν Ἡρακλῆς. *Pindarus nomen urbis genere fæm. protulit, quod Schol. alio loco numero multitudinis ἑῷ genere neut. effert*: Ἐνιοὶ γάρ φασιν, ὅτι ὁ ὑπὸ Ἡρακλέως καταγωνισθεὶς Ἀνταῖος, Ἰρᾶσός τις ἦν, ὑπὸ Ἰρᾶσων ᾧ ἐν τῇ Τελτωνίδι λίμνῃ, ὡς φησι Φερεκύδης.

From whence we may observe,

That in *Herodotus* and *Stephanus*, *Irassa* is the name of a place, in *Pindar* and his *Scholiast*, the name of a town.

That the name is *Irassa* in *Herodotus*, *Hirassa* in *Stephanus*, (though perhaps it should be *Irassa*, Ἰρᾶσα, there) *Irassa* in *Pindar* and his *Scholiast*.

That the *Scholiast* says, *Antæus* dwelt at *Irassa*; not he who wrestled with *Hercules*, but one later than him; which, if true, makes against *Milton*.

That

That he afterwards adds, that, according to the opinion of some, the *Antæus* whom *Hercules* overcame was *Ἰεγασῶς*, *ὑπὸ Ἰεγασῶν*, which *Berkelius* takes to be the genitive case of *τὰ Ἰεγασά*, though it may be of *αἱ Ἰεγασαί*.

SAMSON AGONISTES.

492.

Garrulity ————— a sin
That Gentiles in their parables condemn
To their abyſs and horrid pains confin'd.

Alluding to *Tantalus*.

972.

Fame, if not double fac'd, is double mouth'd,
And with contrary blaſt proclaims moſt deeds;
On both his wings, one black, the other white,
Bears greateſt names in his *wild* aerie flight.

I think *Fame* has paſſed for a *Goddeſs* ever ſince
Hefiod deified her: *Egy.* 763.

Φήμη δ' ἔτις πάμπαν δόξεν, ἣν τινα ποῖος
Λαοὶ Φημίζουσι. θεὸς νύ τις ἐστὶ καὶ αὐτή.

*Fama vero nulla prorsus perit, quam quidem multi
Populi divulgant. quippe dea quidem est & ipsa.*

Milton makes her a *God*, I know not why, unless *secundum eos, qui dicunt utriusque sexus participationem habere numina*. So in his *LYCIDAS* he ſays (unless it be a false print)

So may ſome gentle Muſe

With lucky words favour my deſtin'd urn,

B b

And

And as *he* passes turn,
 And bid fair peace be to my fable shroud.
 Where *Muse* in the masculine for a poet is very
 bold. Perhaps it should be;

Bears greatest names in his *wide* aerie flight.

What *Milton* says of Fame's bearing great names
 on his wings, seems to be partly from *Horace* :

*Illum aget penna metuente solvi
 Fama superstes.*

But it is time to give over, and to apply to other
 things.

F I N I S.



ADDENDA.



ADDENDA.

PAG. 10. l. 18. Add. *Natalis Comes* V. 6.
Pronapis poeta in suo Protocosmo natum fuisse
Pana cum tribus sororibus Parcis e Dæmogorgone
scribit.

Pag. 22. Stanz. xiii. *There with his heavy.* Read :
Therewith.

Pag. 25. l. 4. *Tzetzes* on *Lycophron*, § 77.
 speaking of *Rhea* and *Hecate*, says they sacrificed
 dogs to them, for the barking of a dog makes
 spectres disappear, as does also the sound of brass.
 Θύσαι ἢ αὐταῖς κύνας, ὡς φησι Σώφρων ἐν Μίμοις. ὁ
 γὰρ κύων βαύζας λύει τὰ φάσμαα, ὡς καὶ χαλκὸς κρο-
 τηθεῖς.

Pag. 27. l. 7. *Natalis Comes* and *Lloyd* in his
Dictionary say, that the horses of *Hippolytus* were
 frightened, not by one monster, but by the *Phoca*.
 They produce no authorities for it; and I suspect
 they had none to produce.

Pag. 28. l. 20. In *Seneca's Hippolytus*, *Phædra*
 stabs her self with a sword, which I ought not to
 have overlooked. The more common opinion is,
 that she hanged her self.

Pag. 37. l. ult. Add. *Virgil. Æn. XII. 684.*

Ac veluti montis saxum, de vertice præceps
Cum ruit avolsum, vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas,
Fertur in abruptum magno mons improbus actu,

A D D E N D A.

*Exsultatque solo; silvas, armenta, virosque
Involvans secum.*

Pag. 47. l. 13. All the ancient writers say, that *Achilles* slew *Penthesilea*, except that trifler call'd *Dares Phrygius*, whom *Spenser* should not have followed.

Pag. 52. Canto VI. 10.

Like as a lion, whose imperial powre
A proud rebellious unicorn defies,
T' avoid the rash assault and wrathful stowre
Of his fierce foe, him to a tree applies,
And when him running in full course he spies,
He slips aside; the whiles that furious beast
His precious horn sought of his enemies
Strikes in the stock, ne thence can be releast,
But to the mighty victor yields a bounteous feast.

Shakespear, *Timon of Athens*: Wert thou the unicorn, pride and wrath would confound thee, and make thine own self the conquest of thy fury.

And in *Julius Cæsar*:

For he loves to hear

That unicorns may be betray'd with trees,
And bears with glassees, &c.

Pag. 53. l. 12. the poplar. Add. And probably that is the tree he here speaks of. *Natalis Comes* l. 9. *Scriptum est a Pausania in prioribus Eliacis, in Jovis Olympii fano, ubi magistratus nigro ariete faciebant, neque ulla portio victimæ dabatur vati, sed collum tantum lignatori more majorum, mandatum fuisse negotium lignatori ut ad sacrorum usum ligna certo pretio daret, vel publice civitatibus, vel privatim cuilibet, quæ non erant ex alia arbore, quam ex alba populo, qui honor habitus est ardori, quod eam Hercules & Thesprotide primus in Græciam portavit,*

A D D E N D A

tavit, quam ad fluvium Acheruntem Thesprotidis re-
perit, *cujus etiam lignis victimarum femora cre-*
mavit.

Pag. 53. Canto VI. 15.

The lilly, lady of the flowering field.

Shakespear, *King Henry VIII.*

like the lilly,

That once was mistress of the field and flourish'd,
I'll hang my head, and perish.

Pag. 72. l. 23. The same story is to be found
in other authors.

Pag. 89. l. 5. a fine. *Æsopida.* Read, *Asopida.*



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